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Editorial Offices
150 Fifth Avenue
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MRS. C. A. MEEKER
Editor

Publication Offices
420 Plum Street
Cincinnati 2, Ohio

MRS. E. LEROY STIFFLER
Publication and Business Manager
MRS. C. C. LONG
Circulation Manager

WOMAN'S DIVISION OF CHRISTIAN SERVICE

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MARCH CONTENTS 1951

	PAGE
A New Day (Dialogue), by *Katherine Disbrow*	3
The Midcentury White House Conference on Children and Youth, by *Mabel Garrett Wagner*	4
My Call Upon the Empress of Japan, by *Myrtle Pider*	6
A Deaconess at Work	8
Alcohol and Economic Life, by *Benson Y. Landis*	10
Building a World Christian Community	12
Rural Life Preferred, by *Mrs. J. K. Long*	16
Wesleyan Service Guild	17
Organization and Promotion	20
Advance Clipper	21
Christian Social Relations and Local Church Activities	25
World Friendship Bulletin	29
Missionary Education	33
Student Work	35
Costumes for Rent	36
Youth Work	37
Agenda for March, by *Ruth Esther Meeker*	38
How Does Your Garden Grow? by *Mrs. C. C. Long*	39
Financial Report	40

COVER PICTURE

Our cover page features the altar window of the chapel in the School of Nursing of our new Mary Johnston Hospital in Manila. Miss Elston Rowland missionary nurse, designed the window; it was made by a local German artist, and was paid for mostly by small personal gifts sent by friends in her home conference. You will recognize the picture of Thorwaldsen's famous statue of Christ which bears the inscription "Come Unto Me All Ye Who Are Weary and Heavy Laden and I Will Give You Rest." Miss Rowland says she could think of no words more fitting with which nurses and doctors may start each day as they try to represent the Great Physician. The window is so well done that it all but speaks to those who worship in the chapel.

OUR WRITERS

Mrs. Loren A. Disbrow, Rockford, Michigan.

Mrs. Mabel Garrett Wagner, Executive Secretary for Urban Work, Department of Work in Home Fields.

Miss Myrtle Pider, missionary on furlough after forty years with the Woman's Christian College, Tokyo, Japan.

Dr. Benson Y. Landis, Associate Executive Director of the Department of Research and Survey, National Council of Churches of Christ in the U.S.A.

Mrs. J. K. Long, Greenville, North Carolina.

ASK YOURSELF

1. What is the Atlas Plan?
2. Where and when did 5,000 people gather recently? For what purpose?
3. What gift was presented to an Empress? Where and by whom?
4. When did scarlet fever nearly spoil wedding plans?
5. Compare American expenditures for alcohol with the amount given to churches of all denominations.
6. "I have never seen such enthusiasm for learning." Where?
7. What is the present approximate membership of the Wesleyan Service Guild?
8. What is genocide?
9. Give approximate number of local units of the Methodist Student Movement.
10. Name the missionary who was born in a log cabin.

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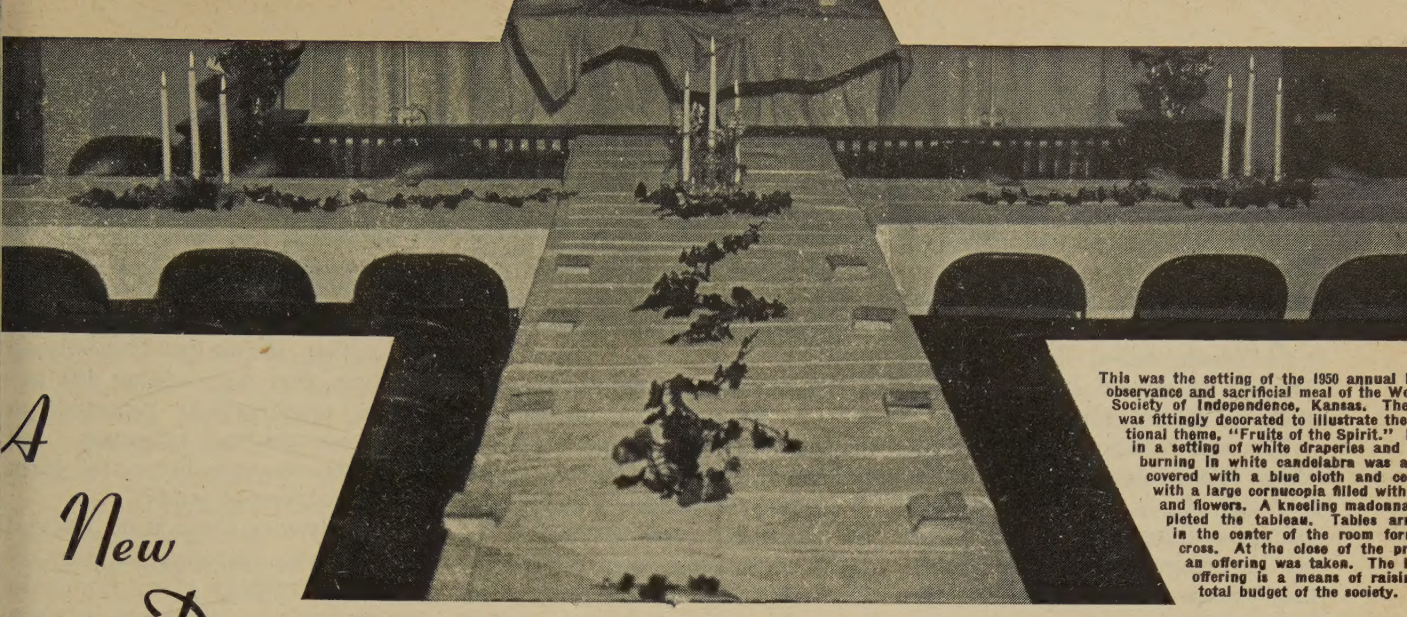


This was the setting of the 1950 annual observance and sacrificial meal of the W Society of Independence, Kansas. The was fittingly decorated to illustrate the tional theme, "Fruits of the Spirit." in a setting of white draperies and burning in white candelabra was a covered with a blue cloth and ce with a large cornucopia filled with and flowers. A kneeling madonna pleted the tableau. Tables ar in the center of the room for cross. At the close of the pr an offering was taken. The offering is a means of raisi total budget of the society.

A New Day

A Mother-Daughter Conversation

From a Playlet by KATHERINE DISBROW

ELAINE, *a young matron, has just been telling her mother about a dream.*

MOTHER: Elaine, that was a strange and beautiful dream.

ELAINE: Mother, do you think God talks to us? Do you think he was speaking to me through my dream?

MOTHER: Darling, I do believe God was speaking to you through your dream. God speaks to each and every one of us. Sometimes he speaks to us in an ordinary experience, sometimes in our great happiness or in our deep sorrow. But it is to people who speak to him in frequent prayer, who meditate upon his word and his wisdom, and who train themselves to listen to him that he speaks most clearly. My dear, I think you have been given a great inspiration and a great responsibility to be a peacemaker.

ELAINE: But, Mother, how can an ordinary woman, living an ordinary life like myself assume any responsibility? It seems so far removed from my work of keeping house—caring for the children and Jim—

MOTHER: No one is ordinary in God's sight. All of us have influence. However, we can't assume these responsibilities by ourselves; we need God's help. Remember Jesus said: "Ask and it shall be given you." If we ask with true faith, we shall be given the strength, wisdom, and courage to do things we never dreamed we could do! We can be so *Christian* in our daily living, that we shall exert a mighty force to bring about a New Day.

ELAINE: My dream gave me a better understanding of the meaning of Easter.

MOTHER: The Resurrection is never a reality to us until the risen Christ lives in our hearts. The message of Easter is victory of good over evil; it is the message of the transforming power which Jesus brings into our lives.

ELAINE: Jesus meant that love was the answer to our problems, didn't he? He meant we must learn to love all mankind. He expects us to love those peoples who have a different culture and a different color and live in a different land, but he also expects us to love those who are different and are living right here among us. Jesus was the friend of all. He was sensitive to the hopes and dreams of publicans and sinners, of strong men and weaklings. He may have hated their weaknesses, but he never hated them.

MOTHER: Elaine, you understand the essence of Jesus' teaching. We must not merely tolerate, but we must love all people in spite of our differences. This is our responsibility as peacemakers. Let us ask God for his help and guidance. Will you pray with me?

Dear Heavenly Father, we come to thee this happy Easter season with gratitude for the love that sent us Jesus, thy Son, who has laid before the world the principles and laws of giving. Give us, we pray, the wisdom and strength to apply these teachings to our daily living. Forgive us our mistakes, and lead us down the paths of righteousness where children are safe and where men and women may grow in power and grace and the knowledge of thee. Let the Holy Spirit dwell among us that we may forgive our enemies. May we unite in closer communion with thee, O God, and thy blessed Son, forging together the links of brotherhood and love in the home, in the school, in the church, and in the government, until at last the chain encompasses the world. "Thy will be done on earth as it is in heaven." This we pray in Jesus' name. Amen.

The Midcentury White House Conference on Children and Youth

By
MABEL GARRETT WAGNER

THE Midcentury White House Conference on Children and Youth called by President Truman was held December 2-7, 1950, in Washington, D. C.

You will be hearing and reading about this Midcentury Conference in many places, so I shall not tell you everything, but just give you my impressions on matters important to us as Methodist women. For more inclusive information you will want to secure from Literature Headquarters copies of our new leaflet on the White House Conference and the January, 1951, issue of *The Survey,* giving the conference findings.

Over five thousand strong, we gathered Sunday evening for the opening session. On the platform were our First Lady, Mrs. Truman, Katharine Lenroot, chief of the Children's Bureau, and other leaders. The audience was composed of delegates from our forty-eight states and our territories representing state and local committees, as well as delegates from many national agencies including various faiths and communions.

Observers from forty-one countries totaling close to 300 participants, many in native dress, reminded us of a typical "foreign missionary meeting" or the World Federation of Methodist Women.

"Spiritual Foundations for Our Work With Children and Youth" was the keynote address given by the Reverend George R. Buttrick, pastor of the Madison Avenue Presbyterian Church in New York City. When the invocation was given by a Catholic priest and the benediction by a Jewish rabbi, we were reminded that all religious faiths in America were joining hands in this central concern "to provide each child with a fair chance to achieve a healthy personality." In this dramatic opening, we sensed that national leaders in nonreligious agencies are beginning to realize that a child's personality development may be handicapped by the lack of spiritual values as well as by the lack of adequate food and housing. Too much hate, too many criminals flavor our society. Children need love and a sense of trust as they grow up. But if there is demeaning poverty, racial or ethnical discrimination with no regard for the feelings of children, their personalities become warped arousing feelings of inferiority, envy, and resentment. Of course, juvenile delinquency may easily result.

"The Midcentury White House Conference based its concern on the primacy of spiritual values, democratic practice, and the dignity and worth of every individual. Accordingly, the purpose of the conference was to consider how we can develop in children the mental, emotional, and spiritual qualities essential to individual happiness and to responsible citizenship, and what physical, economic, and social conditions are deemed necessary to this development."

For two years, preconference study was projected by state and local committees and agencies. An Advisory Council on Youth Participation also was set up. In their printed report and in their participation we were struck by our lack of experience in actually taking seriously opinions of youth and their ability to participate in decisions. We realized we often think it is "cute" to have them represented on our boards, but we go no further. Youth told us that all too suddenly we give them heavy responsibility when they become of age without adequate or earlier preparation for the task. In this White House Conference, youth were everywhere discussing, helping, and learning.

Another Advisory Council on Participation representing 464 national organizations reported on their services and programs. All these reports were in printed form for preconference study.

An Advisory Council on Federal Government Participation also reported. Probably every family in the nation was connected in some way with these or the state committees. Over 100,000 people worked in study and fact finding preparatory to the event. A digest of the Fact Finding Report was also printed for use as a basis to study how parent-child relationships, religion, physical conditions, prejudice, and other factors make or mar a healthy personality.

Margaret Mead, the noted anthropologist, told us children were more precious than ever before and of infinite worth. But, since families are often on the move today and children cannot be rooted in a neighborhood as in our childhood, they must be sturdier and stronger. There is constant change in life today. Youth must be ready to move, change school and friends, or be just as ready to stay. Nothing is static. Life demands flexibility most of us adults never knew in our childhood. But for all this, a price is paid. That price is loneliness. Hearing this, a new challenge came to me for us as Methodist women. I thought of all the babies carried by young mothers following the fathers in service, and families suddenly ripped up from home to war-time industries thousands of miles away in the last war. It may happen again. Did we as neighborhood families and churches and communities help heal this loneliness through Christian love? I thought of all the migrant families in peacetime, neglected children in crowded

urban centers or at the crossroads, and our lack of appreciation of other cultures and races—and I bowed my head hoping that the next White House Conference would report we had accomplished more in bringing the good life to all these children and youth.

Conference delegates participated in thirty-five Work Groups. In each there were representatives from school, health, social welfare, and church agencies—a true cross section of community life. We realized we cannot divide the child into compartments. We must focus on the needs of the whole child. We saw walls which once divided our various fields of work falling down in this cooperative approach to the child—"precious and of infinite worth."

In one preconference state study committee, a prominent doctor was asked to serve representing health. "I serve in that capacity every day. I am a parent, a Sunday-school teacher, a neighbor, and a voter; I belong to a Men's Service Club and I pay taxes. . . . Let me serve . . . as a person."

We at the conference were struck by the new opportunity given us as church folk to join hands with other agencies concerned with children and youth. We were challenged to make our religious belief in the dignity and worth of each person felt in community policies and decisions.

"Spiritual values should influence every action of our life and have a day-by-day meaning. We are all united by a basic truth which is the belief that all men are created equal with certain inalienable rights, and that each is of infinite worth and dignity. All men must work together to eliminate the artificial barriers of race, creed, and nationality which so often create conflicts."

On Tuesday morning President Truman reporting to the nation told us that our future lies in spiritual quality and that children should have religious training when young. "Every child should have a good home where he is loved and understood and a good teacher especially in early childhood," he said.

"The present international crisis gives added emphasis to our work. . . . We must stand firm against those who would destroy every child's right." Our purpose must be to build a world on justice. Our youth must understand this. They must understand our free institutions and the moral values our life is based upon—democratic instiitions, rights of the individual, and belief in God. All this President Truman brought emphatically to us.

At the last session the delegates made a Pledge to Children which will soon be released to the public. Let us watch for it and be ready as Methodist women to accept and follow it.

In these critical days we need to reiterate a statement of the 1940 White House Conference on Children in a Democracy.

"No matter what the storms, no matter what the stresses, no matter what the world problems, it is our intent and purpose to keep our minds firmly fixed upon the welfare of our children and to promote that welfare under all conditions, recognizing that they are the vitality, after all, of this great experiment which we are making on this continent."

These young neighbors of the Medical Mission Dispensary, Boston, Massachusetts, receive spiritual values as well as health care. The excitement of the Christmas party is reflected in their faces and attitudes

Woman's Christian College farewell party to Miss Myrtle Pider

My Call Upon the Empress of Japan

By MYRTLE PIDER

I CALLED upon The Empress! How did The Empress know about me?

The history behind the invitation centers, like all history, in personalities. The president of the Alumnae Association of Woman's Christian College, Mrs. Kaneko Takane, is the wife of a judge in the courts of civil law. Mrs. Takane, too, works in the courts—in the family courts where cases involving trouble between husband and wife, parents and children are brought. In these same courts is a Mrs. Suzuki, whose husband is a member of the Imperial Household Department. Mrs. Takane told me that she and Mrs. Suzuki had had some conversation about an invitation to me to call upon The Empress. Mrs. Suzuki was present at a Christmas party held by some of our graduates at Mrs. Takane's home, and there I met and talked with her. I was somewhat conscious that she was "looking me over." Later, Mrs. Takane told me that I had been viewed "with favor," that the invitation would come, but only shortly before I left Japan; that was the custom.

About the middle of May I was told that the date for my call had been set for the twenty-fifth, at eleven o'clock. Also, that Western customs of courtesy would be observed. The Empress would speak in Japanese while I was to use the English language, and my speech would be interpreted to her. Mrs. Takane could go with me to the Palace, but would remain in the waiting room.

Told that Western afternoon dress would be appropriate, I decided to wear a black lace dress with white pique collar and cuffs. I had a black straw hat, white silk gloves, black shoes, and purse. The missionary family gave me a beautiful pearl brooch for my dress. I had known only one woman missionary who had called upon The Empress. She had taken a fruit cake as a gift. Fortunately I had cake-mixes and boxes of shredded cocoanut sent by friends in the United States for my tea parties. Coconut could not be obtained in Japan, so it was prized. Our cook made excellent cake, so I decided that I, too, would take a cake.

During May I was very busy with farewell tea parties for alumnae groups. As the twenty-fifth drew near my appetite dwindled, and for three days I lived on milk toast. Small messages of reassurance came again and again from people connected with the Palace: I was not to feel anxious; The Empress was glad to meet foreigners; I was not to wait for The Empress to take the lead in all the conversation; I was to talk about any subject I wished. I collected some of the best photographs of our Woman's Christian College personalities and activities.

Three days before my call, Mr. Suzuki's daughter brought a large envelope containing a permission

Woman's Christian College,
Tokyo, Japan
(Interdenominational)
Marie Adams
Elizabeth Tennant

from SCAP to visit the Palace, and a large cut-out paper chrysanthemum to paste on the windshield of the car. This would help us to pass the many guards at the several gates. The permission from SCAP would do the rest. The college car was new and freshly polished. The chauffeur, usually coatless, had a new coat.

The morning was beautiful; we were supposed to be at the Palace by ten-thirty. Chrysanthemum on shield, cake delicately poised on my lap, fresh flowers at my breast, we drove twelve miles into the city and to the bridge over the moat which surrounds the Palace. Passing all the guards at the several huge gateways, we found ourselves before a large three-story Western building. Mr. Kuroda was waiting for us as we got out of the car, and took us in a lift up to the third floor, to a large apartment in fine French furnishings. Mr. Suzuki immediately joined us. Mrs. Takane delivered the cake to him, and he passed it on to an attendant who disappeared with it. Soon Mr. Matsudaira, Master of Ceremonies in The Imperial Household, came to welcome us. As he had lived some years in France and England we had an interesting half-hour recounting experiences in those countries.

A dainty little lady in waiting, Madame Maeda, in sober gray kimono, appeared and greeted us simply. Next came the interpreter, Mrs. Takagi, who had lived in London and in New York. She told me The Empress usually kept callers from twenty minutes to half an hour, and that Her Majesty would let me know when the interview was finished. Another official arrived to entertain Mrs. Takane meanwhile.

Then an attendant came to call us, and the three men, two ladies, and I were conducted through a long corridor over heavy carpets, with footmen bowing here and there as we approached—down another long corridor and into a splendid large salon, all in gold and rose furnishings in the period of Louis XV. There were gold clocks, beautiful vases, a magnificent gold screen painted in flying storks, and before it two large, straight, brocade chairs facing each other. I was seated in one of these looking toward the door where The Empress would enter. The interpreter sat close to my left, facing the other chair. The other four people sat in easy chairs at my right.

Soon a lady in waiting appeared; we all rose. Her Majesty entered smiling, and came to me with hand outstretched; as she took my hand she said in perfect English, "I am glad to see you. Won't you sit down?" I cannot begin to describe the sweet loveliness of her personality. She wore an old-style court costume of mauve brocade silk. She received me graciously and naturally, and was so cordial that I did not feel shy. She thanked me for my long life and work in Japan. I thanked her for the hospitality of Japan and congratulated her upon the recent marriage of her daughter. She mentioned the cake. I told her how proud our cook was to make it. "Did your cook make it?" she said. "Then I will eat some of it."

She said, "You have been in Japan a long time?" I spoke of being at the last garden party held by His Majesty, the great Emperor Meiji. I mentioned that in my first year on my way to language school I used to pass a carriage in which were two young princes, perhaps eight and ten years of age, who were on their way to the Peers' School. We grew rather accustomed to passing each other, and sometimes they smiled at me. The boys were His Imperial Majesty, the present Emperor, and his younger brother, Prince Chichibu. The Empress laughed and said, "You have been in Japan a long time, haven't you!"

The Empress asked about other experiences. I showed her the pictures of our college, and she asked me many intelligent questions. We spoke of several people whom she knew, and she seemed well informed and interested. We discussed the regulations which are bringing changes in education.

Noticing that I had been there for more than half an hour I feared I might be stupid about knowing when Her Majesty wished to close the interview. "I do not wish to tire The Empress," I whispered to the interpreter. But she assured me, "She will let you know when she wishes you to go."

"What will you do when you return to the United States?" The Empress solicitously inquired.

"I'm not sure; perhaps I can do some work for our college there, and maybe I can get acquainted with Japanese people, too." She looked sympathetic, and I wondered how much she could know about how hard it is to retire from work that has been the center of one's life for forty years.

"It is too bad you must leave us, but I hope you will come again," and she rose, held out her hand and said in English, "Good-by." She was out of the room in a moment, and the rest of us returned to where Mrs. Takane was awaiting us. We had been away forty-five minutes.

We said our farewells and entered the lift that had brought us up, but it failed to move. "It often behaves like this," said Mr. Matsudaira.

Princess Kazuko Takatsukasa (second daughter) arranging hydrangeas

A Deaconess at Work

Miss Helen A. Phillips is unique among Methodist women in New Jersey, for she is the only woman in the New Jersey Conference who is a licensed local preacher, an ordained deacon, and an ordained elder. Therefore she is fully qualified not only to preach but to administer the sacraments, and to officiate at marriages, baptisms, and funerals.

At the present time she is director of the Trenton District Missionary Society of The Methodist Church, an office to which she is appointed by Bishop Fred P. Corson. She works directly under the supervision of Dr. Ira S. Pimm,* superintendent of Trenton District.

When Saturday night or Sunday morning arrives, Miss Phillips isn't at all surprised if the telephone rings at her home and she hears the district superintendent's voice. "Miss Phillips," Dr. Pimm might say, "the pastor of the church at Ellisdale is ill. Would you take over his service this morning?"

So, gathering her Bible and the notes on a sermon she has already prepared, Miss Phillips hustles off to her assignment. Until recently it wasn't an easy task, for she had no automobile of her own and had to make her way to suburban churches by bus for the most part. However, an automobile dealer who is also a Methodist layman made such an attractive offer it was possible for the Trenton District Missionary Society to purchase a car for her.

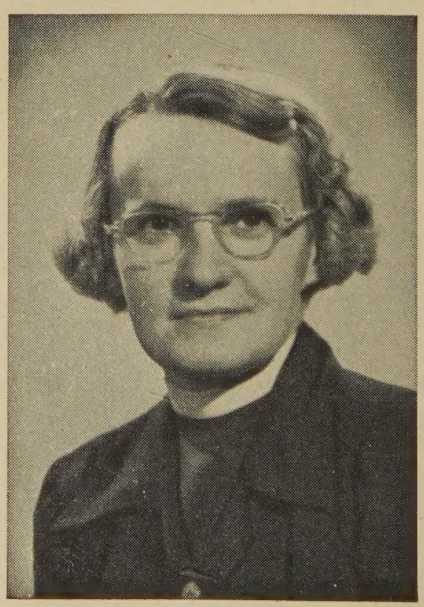
Miss Phillips likes her work. "In fact," she says, "I wanted to devote my life to religious work even as a child, but it wasn't until the end of my high-school years that I definitely decided to become a deaconess.

Having made up her mind as to a career, Miss Phillips knew exactly where she would go when she left high school. It was to the Lucy Webb Hayes National Training School for Christian Workers in Washington, D. C. The school, operated by the Woman's Home Missionary Society, not only trained young women as deaconesses but also was the training school for nurses of Sibley Hospital. The religious training program has been transferred to the National College for Christian Workers at Kansas City, but the school for nursing still operates.

During the summers of her three years of study, Miss Phillips did case work for the Associated Charities of Washington. "You never know Washington until you get into its slum districts," says Miss Phillips. "Its slums are as bad as you'll find anywhere." At the end of her three-year course, Miss Phillips was graduated as a probationary deaconess and was licensed by the Deaconess Board of the Baltimore Conference.

Then she was sent to Wilmington, Delaware, where for two years she resided in a Methodist settlement house and not only did social service work but conducted kindergarten and afternoon and evening classes for boys and girls.

Having completed her probationary training, she was consecrated a deaconess of The Methodist Church by Bishop Ernest G. Richardson at a New Jersey Annual Conference.



Miss Helen Phillips

For the next four to five years she worked as a deaconess in her home church, St. Paul, Trenton, where she served as a pastor's general assistant. She called on the sick and shut-ins, visited those hospitalized, conducted prayer meetings, and handled other pastoral assignments.

During this period also she was taking advance studies which enabled her to receive her deacon's orders in 1939. Finally, in 1943, she qualified for and was ordained an elder, which gave her all the rights and privileges of a fully ordained Methodist minister. There are several deaconesses in the New Jersey Conference, but Miss Phillips is the only one who has qualified for the high office of elder.

From St. Paul Church the Rev. Miss Phillips was transferred to Trinity Church, Trenton, where she served as deaconess. Her next assignment was at Central Church, Trenton, where she was assistant to three succeeding ministers until she was named by Bishop Corson as director of the Trenton District Missionary Society. This position carries a great deal of responsibility in promoting the work of smaller churches that need help. Many of these churches are served by part-time or supply pastors who are on the field only weekends.

Miss Phillips recently directed a survey of the entire East Trenton area to determine how many Protestant families resided there. From these statistics, plans are being made for Methodism in this city.

With all this weekday activity confronting her, Miss Phillips still is very busy on Sundays. "There was only one Sunday last summer," Miss Phillips recalls, "that I had no preaching assignment and was able to attend my own home

* Headmaster-elect of the Pennington School, Pennington, New Jersey.

church." She administers Holy Communion regularly for those student pastors and other ministers who are not ordained.

During the war Miss Phillips took nurse's training at hospitals in Trenton and in Monmouth County. Also, she has taken special studies at Garrett Biblical Institute, Northwestern University, Evanston, Illinois.

The Rev. Miss Phillips will never forget her first wedding. "About a month before the wedding I was stricken with scarlet fever," Miss Phillips remembers, "and was a patient at the city hospital. I had a room on the ground floor and as the date for the wedding drew near the newlyweds-to-be often came out to the hospital and stood outside the window, inquiring anxiously how I was getting along.

"Well, three days before the scheduled wedding I left the hospital, and I can tell you those were busy days. But I managed to get back into the swing of things, and to hold a rehearsal for the wedding as well. The ceremony itself went off beautifully, but I think I was just as nervous as the bride.

"Before marrying any couple, I like to have a long talk with them. I point out that in marriage they are building for the future, and that they can build on a firmer foundation by making religion a vital part of their lives. One of the ways to accomplish this is by attending church regularly.

"I think we'd have fewer divorces if our families put more religion into their daily living. I like that little slogan which says that 'the family which prays together stays together.'"

In commenting on a Sunday school which she founded in one of the townships bordering the city, Miss Phillips said, "Indifference is the greatest enemy of the Church today. Folks don't seem to care whether or not their children receive the religious instruction they should have. They aren't against us nor are they for us particularly.

"Too many folks turn to the Church only in time of need, when tragedy strikes or when they suffer a reverse. Then they expect the Church to be ready to step in immediately and care for them.

"Many times people ask me if I wouldn't much rather be working on the foreign mission field instead of here at home. My answer is No, because I think there's just as big a job to be done here. You know, we in America are living in a glass house. People all over the world are looking to us. Our missionaries in foreign fields tell us the greatest handicap they have is combating the poor example which the American people themselves are setting.

"Yes, you meet many discouragements in work of this kind. And you don't think about keeping regular office hours. You just keep working seven days a week trying to help out wherever you can. My main thought is: 'What can I do today to help other people?'"

Is preaching by a woman as effective as that by a man? Miss Phillips thinks it is. At any rate, wherever she preaches she finds an attentive and responsive congregation. She likes to preach the inspirational type of sermon, and one of her favorite Bible verse is, "The Master is come, and calleth for thee." "Today, just as in Bible times, the Master is calling to each one of us and has a job for us today," says Miss Phillips.

In 1936 Miss Phillips was the first woman in the New Jersey Conference to be elected a delegate to the General Conference held in Columbus, Ohio. She was the youngest delegate at the convention. She was also named a delegate to the Jurisdictional Conference at Atlantic City in 1940.

She is a frequent speaker in churches outside our denomination, often conducting services at the Donnelly Memorial Hospitals which are institutions for the aged, infirm, and those with communicable diseases.

Miss Phillips is giving her entire efforts to the ADVANCE FOR CHRIST AND HIS CHURCH. She is a source of inspiration to all who meet her and come under her influence.

NOTE: Rewrite of an article which appeared in the *Trenton Times Sunday Advertiser*. Submitted by the Rev. John B. Oman.

Summer Service Project

MARILYN MOSIER
State Teachers' College
Pittsburg, Kansas

About 600 miles from my home in Kansas, in the farm land of northern Illinois, I lived in a farm home where I had some of the most unusual experiences of my life. I had the privilege of working for the Woman's Division of Christian Service at Peek Home for Children, Polo, Illinois. This lovely farm has the usual farm buildings, and animals which include a fine herd of Guernsey cattle, two horses, 300 chickens, and about 100 hogs. But the thing which makes any home interesting and worth while is to know the family that lives there—to know their problems, their interests, their joys. I am a true extrovert; I have always loved people—the more the better, especially children.

So is it any wonder that I would love a summer working as relief housemother and playground supervisor in a home with thirty-one boys and girls of all ages? There was a staff of ten members with whom I worked, and they were all so congenial and helpful that my work was a pleasure. My duties were varied and most interesting.

I helped some with the supply work, unpacking and classifying some of the packages sent in. Sometimes I worked with Miss Evelyn Murphree, the caseworker, while she explained to me the various requirements before a child could be admitted to or dismissed from the home. But best of all, I worked with the children in their play. Every Tuesday I went with fifteen of the older boys and girls as one of the two swimming instructors in their first swimming lessons. My story could be endless, but need I go further to explain how much my summer service project meant to me?

I feel that if my own summer's service could mean half as much to the children and staff of Peek Home as it meant to me, "my cup runneth over."

Alcohol and Economic Life

By BENSON Y. LANDIS

SEVERAL years ago I was asked by the Yale University section on Alcohol Studies to sum up certain available economic data on the alcohol problem. After careful canvassing of the studies that had been made, it appeared that the American people, year in and year out, were putting about 5 per cent of their total consumer expenditures into alcoholic beverages. The annual estimates of the United States Department of Commerce have continued to support this generalization.

Five per cent of all consumer expenditures in our present high-level economy is a very high figure. It is about five times what the American people give to churches of all denominations. It is much more than they spend on private education of all kinds and types. When one reflects that probably about 60 per cent of the adults in the United States consume alcoholic beverages, and that thus these users themselves spend more than 5 per cent of all consumer expenditures, one sees that standards of living are often lowered or interfered with by the expenditures for liquors.

It has been estimated that about 6 per cent of all drinkers are chronic alcoholics and persons who can be classed as inebriates. These consume more alcohol than the average consumers. Probably this 6 per cent of drinkers consumes more than 20 per cent of the alcoholic beverages used. Since the majority of these persons belong to the lower-income groups, the adverse effect of this specific expenditure on the living standards of this population group is evident.

The total social costs of all drinking, direct and indirect, has never been satisfactorily estimated, partly because of the magnitude of the task and partly because precise information cannot be secured. I thus confine myself here to a statement of my own careful estimates made over a period of years of the total cost, direct and indirect, of excessive drinking by the chronic alcoholics and the inebriates. For these—the approximately 6 per cent of all drinkers—one can compile crude figures that nevertheless sum up to a reasonable statement of the costs to society of heavy drinking. These costs to the public are estimated in terms of the expenditures by drinkers themselves, by their relatives and friends, and by the voluntary and governmental institutions of organized society.

Without fighting battles over statistics, I estimated that in 1940, the latest year for which complete census data have been available, expenditures probably caused by inebriety were, in round figures, about $13,000,000 for care and treatment of persons mentally ill; $19,000,000 for care and treatment of bodily diseases; $90,000,000 as a result of accidents; $25,000,000 for maintenance of drunken persons in jails; $190,000,000 for various items related to crime; and $22,000,000 for private support of dependent persons—in all around $350,000,000. Since 1940, the extent of heavy drinking has certainly not decreased, and the cost of living has advanced 70 per cent. Thus it seems conservative to say that these costs of inebriety in 1950 were in the neighborhood of $600,000,000.

Many of the heavy drinkers lose time on their jobs because of their practices. In 1940 I estimated a potential wage loss on account of heavy drinking of some $443,000,000, and in 1950, some $750,000,000.

While these sums are small compared with many current estimates of the social cost of all drinking, they represent nevertheless large amounts indeed. They are the more desolate in meaning, too, when one reflects that these expenditures, in general, produce no useful result. We daily provide local jails which are inhabited in large part by people who are rounded up on the streets of our cities. But the sums spent in maintaining those jails for the inebriates do not result in any decrease in the number of excessive drinkers. The money spent in one year for mental-hospital care of heavy drinkers and for treatment of their bodily diseases does not so far contribute constructively toward the rehabilitation of inebriates.

Expenditures for treatment of the inebriate habit by private and public agencies are conspicuously small compared with the enormous costs. It is not farfetched to hope that investment of money in the treatment of compulsive drinking and research on inebriety might cut down the costs due to present-day policies to a considerable degree. Fortunately, in several states, promising beginnings are being made in this type of socially constructive expenditure.

The alcoholic beverage industry is heavily taxed. In the years 1911 and 1917, the taxes received from alcoholic beverages each year amounted to more than one third of all the total receipts from taxes levied by the federal government. These latter years, when total national revenues have reached fantastic levels, compared with 1911 to 1917, total revenues during recent years for the federal government have been very high in volume, although lower in percentage, than in the years prior to World War I. The federal, state, and local governments each year receive about $3,000,000,000 in tax revenues from alcoholic beverages.

There are seventeen states that have so-called public monopolies for the distribution of alcoholic beverages. These have so con-

ducted their sales that surpluses from the operations have accrued to the state authorities, which in turn, have made contributions to the state and local governments.

The federal and local governments follow the practices of retaining tax and license receipts for general purposes. But the state governments in many instances designate receipts from liquor taxes for specific purposes, including social purposes. These practices indicate the extent to which the alcoholic beverage industry is intrenched, in economic terms, and the way the state governments are dependent on this industry for funds for social and educational purposes.

We can here give only a few illustrations, alphabetically listed, of these state practices:

Alabama: Ten per cent of state sales profits to state public welfare fund; 10 per cent to the public welfare funds of sixty-seven counties.

Colorado: Of state license fees and excise taxes, 5 per cent for administration, 85 per cent of remainder to old-age pension fund, and 15 per cent to public welfare fund up to $870,000; balance to state general fund. Of county and municipal license fees, 85 per cent to old-age pension fund.

Florida: Of state license fees and excise taxes, 7 per cent for administration; first $3,400,000 of remainder to old-age assistance; next $400,000 to crippled and disadvantaged children; balance, if any, to general fund for distribution to public schools.

Georgia: All license fees and excise taxes go to common schools, with minor exceptions.

Indiana: Of retail permit fees, one third to tuition funds of the school taxing units of the state.

Maryland: State receipts to general fund which is used, among others, for old-age assistance, dependent children, needy blind, general public assistance.

Massachusetts: A portion of revenue from state license fees and excise taxes is distributed to cities and towns for certain old-age pensions.

Ohio: Most of sales tax on beer to poor relief and workmen's compensation fund.

Washington: Over one half of state sales tax receipts to state current school fund.

West Virginia: Sales tax receipts to school fund.

Wisconsin: Portion of state excise taxes on spirits and wine to state aid of public schools.

In economic terms alone, heavy drinking brings society a heavy bill each year, and what society pays out brings relatively little constructive return. The total effect of these policies is that the public has a socially irresponsible attitude toward the serious questions under consideration. Here is an industry that may freely advertise its products and the state governments collect large revenues therefrom. It would seem that an elementary and reasonable — not an ideal — approach would call for public effort and funds for dealing constructively with the personal and social problems arising from our irresponsible policy.

It is being demonstrated by Alcoholics Anonymous and the operations of the Yale Plan Clinics that promising results can be attained in the rehabilitation of many chronic alcoholics and other heavy drinkers for expenditures of $100 or thereabouts per person. These, and other clinics, are finding ways whereby the alcoholic can find his way back to useful participation in the community.

If $100 per chronic alcoholic could be made available for rehabilitation and treatment, it would cost about $75,000,000. This would be a relatively small sum compared with the kinds of expenditure outlined above. Church people should have an interest in this matter. There has been a historic interest in temperance and abstinence, and it is significant to note that absolute abstinence is, we understand, generally recommended in the treatment and rehabilitation of chronic alcoholics.

Frances Willard Minds Her Own Business

In a Middle Western city in the late 1890's, a woman had just finished speaking to a large audience which had sat enthralled by her eloquent attack on the alcoholic liquor traffic. She had a soft voice and a quiet manner, and did not look like a menace to anyone.

A large man came up to her in a belligerent mood, and, wagging his finger and shaking his fist as though he were Julius Caesar, commanded her, "You mind your own business!" The woman looked at him with curiosity. She was not afraid of him.

"I *am* minding my own business," she replied. "Men, women, and children are my business because they are God's business. Anything that tramples on them, degrades them, and brings poverty, disease, and shame to them is the business of God, their Father, and of God's church. You mind the devil's business and yours, and I will mind God's business and mine!"

The woman was Frances E. Willard, talking back to a saloonkeeper.

—From *Endless Line of Splendor,* by Halford E. Luccock

Recently Sailed For—

Central Congo: **Miss Dorothy Rees.**

Rhodesia: **Misses Sylvia Aldrich (temporarily transferred from China), Evelyn deVries, Pearl Willis Jones (temporarily transferred from China).**

Burma: **Miss Jeanette Oldfather.**

India: **Dr. Esther Shoemaker, Misses Carolyn Schaefer, Wanda Stahley, Elizabeth Carlyle, R.N.**

Japan: **Misses Charlie Holland, Florence Piper, R.N.**

Philippines: **Misses Nina Stallings, Frances E. Culley, Ovidia Hansing.**

Recently Arrived From—

China: **Misses Ruth Daniels, 743 Cherry Avenue, Long Beach 13, California; Jane Jones, Cherry Avenue, Bound Brook, New Jersey; Mabel Nowlin, 524 Cypress Avenue, Kansas City 1, Missouri; Ruth Gress, 361 Fifth Avenue, Santa Cruz, California; Mary F. Reed, 2402 Boston, Muskogee, Oklahoma; Sue Stanford, 1206 North 15 Street, Waco Texas; Dr. Mary Steinheimer, 7029 Clinton Road, Upper Darby, Pennsylvania.**

Burma: **Miss Stella Ebersole, 219 Pike Street, New Carlisle, Ohio.**

Japan: **Miss Myra Anderson, 150 Fifth Avenue, New York 11, New York.**

Philippines: **Miss Elston Rowland, c/o Mrs. C. S. Sampson, 1307 Roanoke Street, Springfield, Missouri.**

In Memoriam

Miss Gladys K. Pautz, **deaconess at Wilkins Avenue Methodist Church, Baltimore, Maryland, passed away at Baltimore General Hospital on December 6, 1950. Miss Pautz entered deaconess work following graduation from the Kansas City National Training School, Kansas City, Missouri, in 1915. She was well known in Methodist groups and will be greatly missed.**

Miss Ada M. Cook, **a resident of Bancroft-Taylor Rest Home, Ocean Grove, New Jersey, died December 6, 1950, in her eighty-sixth year. Miss Cook completed the Newark Conference Deaconess Training Course. In the early days of the Rest Home she contributed toward its support and furnishings.**

Miss Mabel M. Jackson, **a retired deaconess who resided at the Methodist Old Peoples' Home, Chicago, Illinois, died December 8, 1950. Miss Jackson received her A.B. from Albion College, Albion, Michigan, in 1899 and was graduated from the Cincinnati Training School in 1914. She taught for fourteen years at Jennings Seminary, Aurora, Illinois, and for two years at Chaddock Boys' School, Quincy, Illinois.**

Liquor Advertising in Alaska

The Woman's Division of Christian Service in its Annual Meeting at Buck Hill Falls, December, 1950, took action protesting radio advertising of hard liquor in Alaska because word has been received that the Alaska Broadcasting Company began to advertise hard liquor over seven stations in the largest communities of Alaska during September. Five-a-week, fifteen-minute sports programs for twenty-six weeks were sold to the Schenley Liquor Corporation for the reported price of $45,000 a week. We have been informed, also, that a similar program was purchased by the same company on the Hawaiian network.

We are greatly concerned because of the advertising of hard liquor in Alaska and Hawaii. Everybody familiar with conditions there knows that the situation in regard to liquor has been notorious. This regular advertising of the product on the radio can only help to make a bad situation worse.

We therefore are asking our members to use their influence to see that these contracts are not renewed for the sake of the people of these territories whose lives are already seriously affected by this evil.

Letters of protest may be sent to: the Honorable Wayne Coy, Chairman of Federal Communications Commission, New Post Office Building, Washington 25, D. C.; Judge Justin Miller, head of the National Association of Broadcasters, 1771 N. Street, N.W., Washington 6, D. C.; Senator E. C. Johnson, Chairman of the Communications Committee, United States Senate, Washington, D. C.; Mr. W. J. Wagner, General Manager, Alaska Broadcasting System, 830 Securities Building, Seattle 1, Washington; and Mr. Frank Stanton, President, CBS, 485 Madison Avenue, New York 22, N. Y.

Building a Wor

Africa

Liberia—Misses Dora Lee Allen, Sallie Lewis Browne, and Carrie Peat, the three missionaries who sailed for Liberia in late September, 1950, to open work for the Woman's Division in the oldest mission field of The Methodist Church, have enthusiastically begun the work for which we have long waited. In recent letters they have written—"We arrived October 6 and started teaching at once in the College of West Africa. This elementary and high school is the best in Liberia and is maintained by the Division of Foreign Missions. There are about 400 students with sessions running morning, afternoon, and night. I have never seen such enthusiasm for learning; students are keen and eager to learn everything they can —this in spite of the obvious lack of space, equipment, supplies, and 'atmosphere' such as maps, pictures, charts, globes. It is thrilling to hear them sing the hymns.

"The property bought for our hostel is located along the ocean front. All construction goes very slowly because building materials have to be imported. Seeing the difficulties encountered in getting our apartment ready is discouraging to us as we are about to start building a hostel and missionary residence, but we know that we must not let discouragement get us. We remind ourselves of those who came out first, who had no house at all but a native hut of woven palm mats and thatched roof, open on all sides to flies, mosquitoes, and snakes; or what would be even more unhealthy in this hot climate, the tribesman's mud hut with no windows and no chimney, the only opening being a door which was closed up at night. The smoke from the open fire in the center of the hut could seep out only through the thatch. It helps to overcome our impatience with the slowness with which everything is accomplished to remember what the pioneers had to endure.

"We dream great dreams and we are glad that The Methodist Church is strengthening the work here."

hristian Community

Bureau of Educational Institutions

Hospitality in Holmes Hall—One who is a guest in the new girls' dormitory at Clark College, Atlanta, Georgia, even for a night, finds not only a cordial welcome and comfortable rest, but also a glimpse of the varied activities of the college. Such was my experience last October. Greeted by the house director, Mrs. Eva Martin, who is also president of the Atlanta Conference Woman's Society of Christian Service, we renewed our friendship with Miss Dorothy Lamb, formerly superintendent of Peck Hall, Gilbert Academy, New Orleans, Louisiana. Miss Lamb now assists Mrs. Martin in the dormitory while also studying at Clark.

I was soon introduced to the chairman of the House Council, Miss Ethel Watkins who comes from Philadelphia, and her officers. There was great excitement over the forthcoming football game with their archrival, Morehouse College. Upon the invitation of Miss Watkins and Miss Juanita Traylor of Cleveland, Ohio, I went over to the "Rec" Room in Thayer Hall to see the decorations for the Halloween party and dance which would follow the game next evening. Across the campus could be heard pep songs from enthusiastic football fans. (Incidentally, Clark won 6-0.)

We were happy to see the new manual for students, called "A Guide to Wholesome Living for Resident Students at Clark College," which gives the regulations and also emphasizes the all-round development of students which is most essential.

The members of the Student Council were interested in the plan of the Department of Work in Home Fields for summer service, and it is the hope that next year a Clark student may join the group which assists in a summer program similar to the Vacation Church School in one of the schools of the Woman's Division.

The erection of Holmes Hall has made it possible to accommodate eighty-two more women students and thus reduce the number from out of the city who were obliged to live in the city. The hall itself is named for Dr. Merril J. Holmes, who was Secretary of Negro Work of the Board of Education of the Methodist Episcopal Church when Clark College was moved to its present site. The Woman's Division contributes a small amount to the budget of the college. When the new dormitory was erected in 1950, Crusade funds allocated to the Woman's Division were designated for the furnishings of the new building. The present home economics department is named for Mrs. W. H. C. Goode, who was instrumental in continuing the interest of the women in Clark College.

—*Muriel Day*

India

Bombay Conference

Glimpses of Evangelism in the Villages of India—"One old lady in Gulewadi village has been blessed by receiving new sight through a cataract operation on both eyes. Before I took her to the government hospital in Bombay, I only knew her as the old lady, always sitting in one spot in front of her hut. Since her return, she is a new person. She wanders happily around in the village among her many friends. She and her family were delighted when they found that she could even see an ant crawling on the mud floor near her.

"In this same village which the pastor and I visit once a week, we have found an open door among several groups of factory workers. These are men and women, sitting crowded together, rolling tobacco into cigarettes. The pastor goes to the men. I find myself a place in the women's room. We go there in response to their call—first for medicine and only secondarily for the message we bring. Still it is an invitation repeatedly given from week to week. We are aware of the fact that they are thinking about and discussing what they hear. The Christian family from among the Mahar (low caste) group called me aside and earnestly said, 'Does anyone ever become a Christian except from the Mahars or Mangs or Bhils? These Marathas will not become Christians. Please don't go to them any more; they are talking against you and making disparaging remarks about what you say.' This information caused me to rejoice and gave me an opportunity to explain to these Christians that Jesus Christ *does* have power to change lives and that his Church *does* include many from among these higher caste groups.

"In October we had an Adult Literacy Institute in Sangamner. A young teacher especially appointed to this work by the National Christian Council was with us and taught our preachers the newest methods of teaching adults to read according to Dr. Laubach's principles. All were inspired to try harder to teach our illiterate Christians to learn to read the Bible. A small women's class was started. I came to admire those hard-working women for being willing to sit down to book learning at 8:30 or 9:00 P.M. One of the women was heard to exclaim longingly, 'Oh, if only I can learn to read the Bible, that is what I want most of all!' Sarabai, the teacher who recently came to help me, is teaching the class and is doing very well."

Bureau of Town and Country

McCarty Settlement, Cedartown, Georgia

Kindergarten Observes World Day of Prayer—Something very interesting happened in the McCarty kindergarten on the World Day of Prayer. The children had been listening to missionary stories

and learning about children of other races. They found some pictures of Negro children and decided, with their teachers, to invite the nursery (colored) children over from the other side of Cedartown. The invitation was accepted. Some of the downtown church people brought the children and their teacher in their cars to McCarty. The nursery children sat in our kindergarten circle. Together we sang "America," had the flag salute, sang "Jesus Loves Me," and "Oh, Here's the Ring of Friendship That Reaches Round the World." They gave a little program and we gave ours. We all played a game together, the children had turns on the play apparatus, and all the children had candy. Our visitors told us they had a good time and went home, each group waving good-by to the other.

The understanding spirit and sympathy of the community people has been perfect. This is the first time any colored children have been inside of this thirty-five-year-old McCarty Settlement in Cedartown, Georgia. "The future of the race marches forward on the feet of little children."

—Florence Vann,
Head Resident

Japan

A Missionary Shares Her Experiences—I want to share with you an experience I had in a rural area. I was invited to speak to all the women of the county at their annual meeting. My acceptance was given very reluctantly, for I feel my lack of Japanese to speak before such a group, yet did not feel I could refuse. I had expected 500 or 600 women and to my amazement there were at least 2,000. I felt very inadequate but when standing before them, seeing the eagerness and earnestness in their faces, all fear left me and I spoke to them from my heart on the subject, "Democracy, American Home Life, and Christianity." This was their request. There have been many echoes of that meeting. For many of them new light seemed to break in upon their lives and a vision of the possibilities of life came to them and, with it, a desire to know more and live better. The desire for knowledge has led a number of them to the church services, and I do really believe they will come to a knowledge of the Truth as we know it in Jesus Christ.

—Carolyn Teague,
Fukuoka, Japan

Korea

On November 11, Thelma Maw and Mollie Townsend, Woman's Division of Christian Service missionaries, flew back to Seoul, Korea, from Japan, joining the Canadian nurse, Beulah Bournes, for medical work in that war-torn and suffering city. Of their house on Severance compound one said, "The roof was being repaired and men were putting in windows when we arrived. We could not take off hat or coat for there was no place to put them, but that did not matter since it was too cold to take them off. Within a few minutes nurses and doctors from the hospital, evangelists, and neighbors came in and soon a work brigade was formed. They washed, cleaned, and scraped so that by dark we were able to fix a place to sleep."

But before they slept plans were made for them to begin work next morning in a UN Child Welfare Project. Beginning with fifty homeless children, there were soon 600 in that empty school building. There were few facilities, children all but naked, weather so cold that water spilled on the floor froze immediately, and there were no covers except papers and toe sacks. Beulah said, "The poor wee things were just like little pigs crawling over each other and half a dozen mouths stretching for one bowl of milk—such a pathetic little mess of humanity." But during the month things have taken on more order, blankets have been supplied and volunteer workers are giving fine service. Some of the sick children have been moved to Severance Hospital. Thelma says, "It was worth all the effort to hear one little girl say, 'I won't cry any more. It's so clean here!'"

In the face of overwhelming difficulties missionaries take up the task of rebuilding in Korea and rejoice to be back. They report wonderful patience, faith, and hope among the Christians and say the Christian opportunity is an unprecedented one for people are hungry for the gospel.

. . . . . .

Now, in the midst of these fine beginnings comes the news of reverses in the war in Korea and a cable from Seoul on December 11 brings the news that Mollie and Thelma have been evacuated to Japan again. Another setback, but all feel confident there will be another day of beginning again.

Bureau of Urban Work

Newberry Avenue Center, Chicago, Illinois—Newberry Avenue Center, originally known as Marcy Center, is a small settlement house located in one of Chicago's oldest ghettos. The building is owned by the Woman's Division of Christian Service. The program consists of a full-time nursery school and a limited group-work program, both of which function Monday through Friday. The nursery cares for the children of working mothers, and is open from eight in the morning until five in the afternoon. The maximum capacity is thirty-five, and daily attendance averages twenty-eight or twenty-nine. The nursery is regarded a very important part of the program because of the housing conditions with which the neighborhood is plagued.

A study of housing in this area was made many years ago by a faculty member of the University of Chicago. At that time, the majority of the dwellings were pronounced to be "unfit for human habitation." Now, twenty or more years later, these same houses are not only still occupied, but most of them have been butchered up into multiple units, excessively overcrowded. Frequently, families of six, eight, and ten persons have only one room. Modern plumbing and heating are rare. Often one

toilet serves all persons living in the house, regardless of the number of families. Negroes and Mexicans make up the majority of the population here. The men of these groups are unskilled and semi-skilled laborers which places them at the bottom of the economic ladder. So mothers have to work to help out.

Crowded as we are at Newberry Avenue Center, we accommodate three different clinics in our building each week. The Infant Welfare Society holds well-baby clinics on Mondays and Thursdays, the Board of Health conducts inoculation clinics every Wednesday and the Planned Parenthood holds spaced-family clinics each Saturday. Each afternoon the center is a "beehive" of activity for older boys and girls. There is group instruction in music, cooking, sewing, homemaking, and manual training. There is also supervised play, clubs, and games.

Mothers and fathers, meeting together at Newberry Center, become increasingly interested in community problems . . . especially in the welfare of their young people. In their homemaking classes, mothers realize that it is possible to improve their conditions of life by good management, even on a minimum budget. They learn new ways of doing things—how to serve balanced, healthful meals, how to make their homes more livable in spite of their poverty. They grow in confidence and realize that they themselves can contribute toward a better life for their families.

—Mrs. Ethel Clark,
Head Resident

Latin American

Uruguay—Mrs. Jennie Reid Conard, principal of Crandon Institute, writes: "As we look back over the school year we are gratified in many ways, and feel that we have come short in others. We are happy over the closer relationship between the school and the local churches. This is partially due to the fact that our present district superintendent and preacher in our largest church is a former Crandon boy and is deeply interested in cooperating with all of us in the evangelization work possible here. Teachers and students meet in the various churches—some in Sunday schools, youth organizations, or women's organizations—and form bonds of sincere Christian fellowship. The Sunday school held every Sunday morning in Crandon is attracting not only children but parents of families that have no church affiliation whatever.

"The Social Work projects conducted in Crandon in all grades are definitely an essential part of our educational program. The Children's Hospital, the Home for the Aged, the Blind School, the day nurseries under the Child Welfare Association, the Methodist Social Center in the packing house district are among the institutions which look forward to the sunny faces of Crandon students who visit them and bring toys they have made, clothing, cookies, and share with the less fortunate their songs and games. One class this year has raised a sum of money to send to the States for reading material for the blind school—interesting material which they discovered could be had in Spanish in Braille, not available here. The teacher who accompanied these children when they took their gifts saw the joy on the faces of the little blind children!"

The Malaya Unit World Federation of Methodist Women

Prayer

Almighty God, life of all life, we are now grateful to Thee for all the blessings of this sunny land; for the peace which we enjoy. O Lord, grant that Thy bounteous love may dwell in us, and that all envy, harshness, and ill will may die in us. May we by Thy grace help to shed abroad Thy love and joy which come through obedience to Thy Holy Will, and so may peace reign here and everywhere unto Him who is the Prince of Peace. Amen.

Activities

The Woman's Society of Christian Service is contributing very generously to the work among the Dyaks of Borneo. It also helps local churches in raising funds for the purchase of furniture and making repairs. Moreover, it contributes to the support of the following projects: Trinity College; Home Missions; Tamil Settlement in Ipoh for Indians; Shellabear Hall, a home in Malacca for poor girls; charitable work or other activity service, such as supplying churches where there are no pastors; community social work such as antituberculosis work.

Our greetings to all friends in America.

—Mrs. Chew Hock Hiu

MISSIONARIES LEAVING CHINA ARE BEING CALLED TO MEET URGENT NEEDS IN OTHER COUNTRIES. THOSE WHO HAVE SEVERAL YEARS TO SERVE BEFORE FURLOUGHS ARE DUE ARE STOPPING IN BURMA AND MALAYA TO WORK. OTHERS ARE RETURNING TO THE UNITED STATES FOR FURLOUGH BEFORE REASSIGNMENT. ALREADY THIRTY-FIVE CHINA MISSIONARIES ARE WORKING IN JAPAN, THE PHILIPPINES, MALAYA, INDIA, SOUTHERN FORMOSA, AND LATIN AMERICA.

Louise Robinson
Executive Secretary,
China, Malaya, Burma

Rural Life Preferred

By MRS. J. K. LONG

JANE and DOROTHY *enter the living room of* JANE'S *home.*

JANE: These all-day meetings get me down; but it was worth the effort today. Just think, we made enough at our Harvest Day Festival for the last payment on our recreation room at the church!

DOROTHY: And aren't you glad we'll have the room finished before our church social next month? So many will be coming from the community all around to help us celebrate.

(Knock at door. JANE *goes to door.)*

JANE: Well, Alice Blake, what a surprise to see you! Dorothy, you remember Alice Blake who after fifteen long years in Chicago has come back to the place where she was born and spent most of her childhood. *(Greetings are exchanged.)* Do sit down. Tell us about yourself. How does it feel to be back in Pleasant Ridge?

ALICE: Somehow when I arrived, I felt like a stranger in a strange land. This is not the same old town in which I grew up. I am so impressed with the new appearance of what I remembered as a sleepy town—the paved roads, the new high school, the beautiful church in the center of the town. Even old familiar places seemed new in their spring garb with the neatly mown lawns.

JANE: Yes, things look pretty enterprising around here. You should go out into the country; you'll notice even more changes. You'll really be surprised at the things that are being done on the farms. Power lines have been extended into the most remote rural neighborhoods. What a wonderful thing it is to have electricity not only for our homes, but also for our barns and everything.

DOROTHY: I don't see how I ever got along without my deep freeze. No more of that hot canning in the summer!

ALICE: It looks as if all the backache has gone out of farm life since I lived here.

DOROTHY: Farming is easier these days—at any rate, it is a lot more exciting. Agriculture is becoming more of a science and a business as well. Rural teachers, doctors, nurses, recreational leaders, extension agents, and others keep abreast of the latest methods.

ALICE: Jane, do you remember when we used to debate the question: Resolved that country life is more advantageous than city life?

JANE: Yes, I do. And you always wanted to be on the negative side.

ALICE: Yes, at that time the city seemed so inviting with its bright lights, tall buildings, and wonderful advantages. But now it seems that in small towns and even in the country one can enjoy all the privileges of the city.

DOROTHY: Yes, and there are satisfactions found in the open spaces. Rural life gives one more independence and freedom, a greater security, better home and family life.

ALICE: In my church in Chicago, many of our leaders had been reared in a small community and attended a rural church. It seems to be true that the country church keeps the cradle roll for the city church.

DOROTHY: And isn't it true that rural people are a little more religious than city people?

ALICE: Maybe so. Do tell me about that beautiful church with its graceful, high steeple that I saw as I came through the village.

JANE: That church is the busiest place in our community. It is the center of our social life as well as our spiritual home. It took years of hard work to build it, but we love our church and life would be dull and meaningless without it.

DOROTHY: Jane and I were just talking about the Woman's Society making the last payment on the recreation room.

ALICE: A recreation room in the little church in Pleasant Ridge! That is progress!

DOROTHY: And not only the people from this village, but those from the surrounding areas come to this church. We even have a bus that brings children to our Sunday school.

JANE: We have all kinds of activities here—baby clinics, club meetings, health conferences, demonstrations, farm organization meetings. Even our community library is in the church building.

ALICE: Girls, I am completely sold. If I were starting all over again, I'd buy a little plot of land and be a regular hayseed.

JANE: Not so fast! Farmers aren't called hayseeds any longer, at least not seriously. There's a better feeling between country people and town people.

ALICE: You really do have a new community here, a larger one.

JANE: Yes, and the changed thinking and activities and opportunities that go with it are more important than the changed ways of doing things. A new community —I hadn't thought about it that way, but that is what it is. The Master said, "I am come that they might have life, and . . . have it more abundantly." Truly life is more abundant in Pleasant Ridge.

ALICE: I'm anxious for Joe to see all this community. We may be coming back one of these days. Joe knows farming; it is in his blood, and it isn't a half bad life.

DOROTHY: Well, we've been sitting here talking all of this time. Let us take Alice over and show her the church.

JANE: Oh, yes. Would you like to see the church, Alice?

ALICE: Oh, I'd love to see it, *(Looks at watch.)* We'll have time before I meet Joe at five o'clock. *(Exeunt talking.)*

WESLEYAN SERVICE GUILD NEWSLETTER

MARION LELA NORRIS, *Secretary*

How often history shows that an idea, which has begun in the minds of one or more people, is far larger than the personalities which have helped that idea to grow. Only occasionally does fruition come during the lifetime of those who first saw the vision.

The fast-moving events and rapidly changing conditions from the twenties through the forties of this century are undoubtedly responsible for the fact that those, who in the twenties envisioned a place in the church for gainfully employed women, were to see their dream realized in the forties. At the passing of the half-century mark, the Wesleyan Service Guild stands vindicated as a movement and an organization of The Methodist Church meriting an enduring life.

Although questions and suggestions begin to fly about toward the close of each quadrennium as to what should be done with this and how that should be changed, leaders of the Guild feel assured that the place the Guild has made for itself and the service it is rendering, not only to the Woman's Society and Woman's Division but to the church itself, makes its continuance necessary.

This organization is not a fly-by-night affair. At the time of unification it had strong roots in societies which had been experimenting with the idea for twenty years. They had found it desirable from two standpoints: first, increasing the number of women reached with the program of missions and Christian citizenship, based on spiritual values; second, bringing into their coffers large financial gifts.

The development of the Guild since the merger in 1940 has been no less striking. In sections of the new church the idea of a local organization "of, by, and for" gainfully employed women seized hold immediately. The phenomenal growth has been similar to that of the early Guild of the twenties. The reason is clear: the Wesleyan Service Guild met a great need of thousands of women—those within The Methodist Church and those outside of any church fellowship.

Who are these women who have flocked into the Wesleyan Service Guild to the number of over 122,000? A survey made just before the Cleveland Assembly Guild Weekend helps one to visualize the many types of jobs that are held by Guild members across the country. This list also suggests to all Guilds where potential members may be found.

Vocations of Members of the Wesleyan Service Guild

Abstract clerks . . . Abstractors . . . Accountants . . . Accounting clerks . . . Actresses . . . Administrative assistants . . . Advertising managers . . . Agents for beauty products . . . Alterations . . . Anesthetists . . . Apartment managers . . . Apartment house managers . . . Artists . . . Assemblers . . . Assembly workers . . . Assistants to bank executives . . . Assistant cashiers . . . Assistant dietitians . . . Assistant librarians . . . Assistant store managers . . . Assistant undertakers . . . Assistant trust officers . . . Attorneys at Law . . . Auditors.

Baby sitters . . . Bailiff . . . Bakers . . . Bank cashiers . . . Bank clerks . . . Bank empolyees . . . Bank managers . . . Bank safe deposit manager . . . Bank tellers . . . Barbers . . . Beauticians . . . Beauty shop operators . . . Berry picker . . . Billing clerks . . . Biochemist doctor . . . Bookbinder . . . Bookkeepers . . . Bookkeeping machine operators . . . Bookmobile librarian . . . Bookstore managers . . . Botanist . . . Brush demonstrator . . . Bundle wrappers . . . Building contractor . . . Building executive . . . Building managers . . . Buttonhole machine operators . . . Buyers (department store).

Cafe owners . . . Cafeteria managers . . . Cafeteria workers . . . Cannery workers . . . Canvassers . . . Cashiers . . . Caterers . . . Celery weeder . . . Ceramic artist . . . Chambermaids . . . Chemists . . . Chief operators (telephone) . . . Child care specialist . . . Chiropractors . . . Choir directors . . . Church hostess . . . Church secretaries . . . City auditors . . . City tax collectors . . . City treasurers . . . City deputy treasurer . . . Civil service employee . . . Cleaning establishment employees . . . Cleaning establishment owners . . . Clerical workers . . . Clerks . . . Clerks in county clerk's office . . . Club supervisors . . . Coal mine owner . . . Coal mine proprietors . . . Coal dealers . . . College professors . . . College registrars . . . College vocational counselors . . . Commercial artists . . . Companions . . . Comptometer operator . . . Comptroller . . . Concert singer . . . Confectioners . . . Confidential secretaries . . . Cooks . . . Corset buyers . . . Corsetiers . . . Corsetiers (alterations) . . . Cosmetics representatives . . . Cosmetologists . . . County assessor . . . County *(clerks, home adviser, home demonstration agents, juvenile probation officer, relief administrators, relief workers, superintendent of schools, assistant superintendent of schools, supervisor of schools, treasurers of schools, welfare administrator, welfare workers)* . . . Court *(clerks, reporters, stenographers)* . . . Credit association managers . . . Credit company manager . . . Credit managers . . . Credit woman's union worker.

Dairy workers . . . Dancing teachers . . . Day nursery operator . . . Deaconesses . . . Deaf school instructors . . . Dean of girls . . . Dean of women . . . Declamation bureau owner . . . Demonstrators . . . Dental hygienists . . . Dental laboratory assistants . . . Dental technicians . . . Dentists . . . Deputy *(assessor, county clerk, county tax collector, tax commissioner)* . . . Designers . . . Diamond buyer . . . Dictaphone operators . . . Dietitians . . . Director of religious education . . . Display and advertising managers . . . District supervisor of Welfare Board . . . Doctors (M.D.) . . . Doctors' assistants . . . Domestic workers . . . Draftsmen . . . Dress designers . . . Dress shop managers . . . Dress shop saleswoman . . . Dressmakers . . . Druggists . . . Dry Cleaners.

Editors . . . Education field workers . . . Educational directors . . . Elevator operators . . . Engineers . . . Executive secretaries.

Factory supervisor . . . Factory workers . . . Farm loan association employee . . . Farmer . . . Feature writer . . . Federal reserve board employee . . . Film inspector . . . Fitter . . . Florists . . . Florists' assistants . . . Flowers, commercial grower of . . . Food packers . . . Food service supervisor (board of education) . . . Four-H Club director . . . Fruit grower . . . Funeral director . . . Funeral home owner . . . Furniture refinisher . . . Furrier.

Garment factory operators . . . Gasoline station owner . . . Genealogists . . . General office manager . . . General secretaries . . . Gift maker . . . Gift shop owners . . . Girl Scout executive . . . Governess . . . Government employees . . . Grocery owner.

Handcraft supervisor . . . Hand sewer on ties . . . Helper—to give allergy tests . . . Hemstitchers . . . High school custodians . . . Home demonstration agents . . . Home economists . . . Home missionaries . . . Home planning . . . Horticulturist . . . Hosiery mill workers . . . Hospital employees . . . Hotel clerks . . . Hotel desk clerks . . . Hotel employees . . . Hotel owners . . . Hostess for city . . . Hostesses (business) . . . Housekeepers . . . Housemothers . . . Housewives and homemakers.

I.B.M. operators . . . I.B.M. supervisors . . . Inspectors . . . Insurance agent . . . Insurance brokers . . . Insurance *(owner, office clerk, collecting agency, salespeople, secretary, underwriters)* . . . Interior decorators . . . Internal revenue clerks . . Invoice clerks.

Jailoresses . . . Jewelry buyer . . . Jewelry workers . . . Journalist . . . Juvenile court stenographers . . . Juvenile directors.

Kindergarten owner and manager . . . Kitchen managers.

Laboratory technicians . . . Lady tailors . . . Landladies . . . Landscape tinter . . . Lawn dressers . . . Laundry clerk . . Laundry workers . . . Lawyers . . . Lecturers . . . Legal examiners . . . Librarians *(city, college, school, supervisors)* . . . Linotypists . . . Lithographers . . . Looper (in hosiery mill) . . . Lunchroom workers.

Machine operators . . . Machinists . . . Magazine agents . . . Maids . . . Mail clerks . . . Mail order clerks . . . Maintenance workers . . . Manager gravel business . . . Manufacturers . . . Masseuse . . . Matrons . . . Medical assistants . . . Medical librarians . . . Medical technicians . . . Merchants . . . Mill control technicians . . . Milliners . . . Mimeograph operators . . . Modistes . . . Mortician . . . Mortician's assistants . . . Museum manager . . . Musicians.

Needle trade employee . . . Newspaper *(circulation department staff, columnists, correspondents, editors, employees, lithosetter, publisher, reporters, typesetters)* . . . Newsstand operators . . . Nurses *(aids, director, district, district secretary, graduate, practical, public health, school, surgical)* . . . Nursery owner.

O.P.A. office staff member . . . Occupational therapist . . . Office clerks . . . Office managers . . . Office supervisors . . . Office workers . . . Optical technicians . . . Optometrists . . . Orange packers . . . Organists . . . Oral hygienists . . . Osteopaths . . . Owners of shops.

P-B-X operators . . . Packers in factory . . . Parish workers . . . Parish visitors . . . Pastor's assistants . . . Pastor's secretaries . . . Pathologists (doctor) . . . Payroll clerks . . . Pediatrician . . . Personnel directors . . . Personnel workers . . . Pharmacists . . . Photo finishers . . . Photographers . . . Physical therapists . . . Physicians . . . Physiotherapist . . . Planatarium operator . . . Platoon leaders . . . Plumbing shop owner . . . Post office clerks . . . Postal clerks . . . Postmaster . . . Postmistresses . . . Power machine operators . . . Pressers . . . Press operators . . . Principals . . . Printers . . . Printers' assistants . . . Private secretaries . . . Probate clerks . . . Professors of religion . . . Proofreaders . . . Public accountants . . . Public relations assistants . . . Public stenographers . . . Publisher . . . Purchasing agent . . . Purchasing clerks . . . Psychiatrist . . . Psychologists.

Quilter.

Radio *(announcers, receptionists, singers, show producers, television staff member)* . . . Railroad clerks . . . Railroad ticket agents . . . Railway office manager . . . Ranch owner and operator . . . Real estate *(agents, business owner, rentals)* . . . Receiving clerks . . . Receptionists . . . Record shop owner . . . Recreational directors . . . Red Cross executive secretary . . . Red Cross workers . . . Registrar of deeds . . . Registrar of counties . . . Registrar of voters . . . Rehabilitation center worker . . . Religious education director . . . Reporters . . . Restaurant owners . . . Rooming house operators . . . Rooming house owners . . . Rug weavers . . . Rural mail carriers.

Salesgirls . . . Salesladies . . . Saleswomen . . . School clerk . . . School principal . . . Seamstresses . . . Seamstresses in factory . . . Secretaries, extension department . . . Secretaries and bookkeepers . . . Secretaries, technical at experiment station . . . Security analyst . . . Shipping clerk . . . Shoe repair . . . Social Security, claims examiner . . . Social Service consultants . . . Social Service workers . . . Social workers . . . Society editors . . . Soloists . . . Special investigators . . . Speech instructors . . . Staff assistants . . . Statistical clerks . . . Statisticians . . . Steam presser and operator . . . Stenographers . . . Stock clerks . . . Stockkeeper . . . Store clerks . . . Store managers . . . Store owners . . . Study hall supervisors . . . Stylist . . . Supervisors of students . . . Superintendents, homes (children's, county, etc.) . . . Supply clerks . . . Switchboard operators.

Tax collectors . . . Tearoom operators . . . Teachers *(art, arts and crafts, art supervisors, athletics, supervisor, Bible, bus driver, business administration, commercial, college, deaf, domestic science, drama, grade, high school, home economics, music, occupational therapy, opportunity school, organ, orthopedic, physical education, piano, religious education, rural, sewing, skating, therapy, violin, visiting, voice, university)* . . . Technicians . . . Telegraph dispatchers . . . Telegraph office manager . . . Telephone *(instructors, operators, representatives)* . . . Textile workers . . . Time study engineer . . . Tinker Field Air Base employees . . . Tourist information . . . Township trustee . . . Traffic manager . . . Truck gardeners . . . Tuberculosis League executive . . . Tung Growers Council of America . . . Typesetters . . . Typists.

U.S.O. hostesses . . . Underwriters . . . Utility clerks.

Veterinarian . . . Visiting nurses.

Waitresses . . . Watch repairer . . . Weavers . . . Weather observers . . . Welcome wagon hostess . . . Welfare case workers . . . Welfare workers . . . Wholesale grocery, vice-president . . . Winders . . . Window decorators . . . Workers in Women's Republican Club . . . Wrappers . . . Writers.

X-ray technicians.

Youth workers . . . YWCA directors.

Many of the local Guilds have a changing membership. Some women are transferred from one office of a firm to another. Others seek, or are offered, better jobs in another town, city, or suburb. They transfer their Guild memberships. Not a few Guilds have been organized by Guild members who, seeking a Guild in their new church home and finding none, have proceeded to organize a unit.

As some women give up their gainful occupations and build their homes and families yet wish to continue their fellowship, activities, and service with those having similar interests, they transfer their membership from the Guild to the Woman's Society. An active Guild member becomes an asset to a Woman's Society. Is it not easier for the Woman's Society to increase its membership and giving for the Advance by receiving these transfers, than to have to search out the young mothers in the community among those not, so far, interested in the church program? These may become instrumental in reaching other young mothers.

There is another angle of the Wesleyan Service Guild that is of great interest to the ministers of local churches: many women who come into the Guild with no previous contact with the church, later become members of a church. Is it not easier for the minister to bring gainfully employed women into the church from the Guild than from the community at large? Then these Guild members may become his contact with others in the same employed ranks.

A second list secured from the above survey shows the *avocations* that occupy some of the leisure time of Guild members. If the church is to extend its influence into the secular world, are not these contacts of Christian employed women of value

to the church in its Advance Program?

Avocations of Members of the Wesleyan Service Guild

A.A.U.W. . . . A.C.E. . . . A.S.C.D. . . . Altrusa Club . . . Amaranth . . . Amateur photography . . . American Army Mothers . . . American Association of Supervisors and Curriculum Development . . . American Business Woman's Association . . . American Childhood Association . . . American Dietetics Association . . . American Federation of Teachers . . . American Home Economics Association . . . American Institute of Banks . . . American Legion Auxiliary . . . American Psychological Association . . . American Physical Therapist Association . . . American Red Cross . . . American Society X-ray Technicians . . . American Women's Hospital Corps . . . Antique collector . . . Art collector . . . Association of Childhood Education . . . Association of Directors of Religious Education of Methodist Church . . . Association of Elementary Principals . . . Association of High School Workers . . . Association of Music Teachers . . . Association of Nurses, State and National . . . Audubon Society . . . Athenarion.

Benjamin Franklin Printers' Club . . . Big Sisters . . . Bowling . . . Boy Scouts *(Cub Scouts, Den Mothers)* . . . Book reviewers . . . Business and Professional Women's Club . . . Business Association . . . Business Girls' Clubs.

C.I.O. . . . Camp Fire Councils . . . Cancer Control . . . Cerebral Palsy Association . . . Chamber of Commerce . . . Child Conservation League . . . Child guidance . . . China painting . . . Choral singing . . . Christian Business and Professional Women . . . Church board of education . . . Choir directors (senior and junior choirs) . . . Church choirs . . . Church MYF counselors . . . Church official board members . . . Church organist . . . Church pastoral relations committee . . . Church school *(children's division superintendent, cradle roll, primary department superintendent, secretary, superintendent, teachers [in all departments], treasurer, vacation church school county chairman, worker)* . . . Church secretary . . . Church student secretary . . . Church treasurer . . . Church History Association . . . City Federation of Women's Clubs . . . Civic League . . . Civic Music Association . . . Classroom Teachers' Club . . . Classical Association of Middle West . . . Collector . . . College Women's Club . . . Community Chest . . . Community Theater . . . Community Welfare Council . . . Conference W.S.C.S. Board . . . Congress of Parents and Teachers . . . Coterie . . . Council of Church Women . . . Council of Public Relations . . . Council of Social Agencies . . . County Elementary Teachers' Association.

D.A.R. . . . D.N.A. . . . D.U.A. . . . Dancing . . . Deans' Division of Central Ohio . . . Democratic Executive Committee . . . Demonstrator for Home Bureau . . . Dental Assistants' Association . . . Dental Hygienist Association, President, State . . . Dramatics . . . Drawing . . . Dress designing . . . Dressmaking.

Election Board clerks . . . Electro Shock Research Corporation . . . Elementary Teachers' Association.

Fancy work . . . Farm Bureau . . . Federated Music Clubs . . . Federation of Women's Clubs . . . Florist . . . Fellowship of Reconciliation . . . Four-H Club leaders . . . Forest Service.

G.A.R. ladies . . . Garden clubs . . . Gardening . . . Genealogical Society . . . Girls' club workers . . . Girl Scouts and Brownies . . . Golf . . . Goodwill Industries . . . Graduate nurses' clubs . . . Grange . . . Gray Ladies.

Handwork . . . Hard of Hearing Association . . . Health organization (state) . . . Hiking . . . Historical Society . . . Hobby clubs . . . Home economic group . . . Housework.

I.S.E.A. . . . I.V.E.A. . . . Industrial Education Association . . . Interior decorating . . . International Council of Religious Education . . . International Ladies' Garment Workers' Union . . . Iowa Council of Republican Women . . . Iowa Mineral Club . . . Iowa State and National Nurses' Association.

Junior Association of Commerce . . . Junior Auxiliaries . . . Junior Child Study Club . . . Junior Home Bureau.

King's Daughters . . . Kiwanis Queens . . . Knick-knacking . . . Knife and Fork Club . . . Knitting.

Labor unions . . . Lady Eagles . . . League of Women Voters . . . Life Association of Underwriters . . . Library Association . . . Library Union (A.F.L.) . . . Librarian . . . Little Theater groups.

M.E.A. . . . M.P.J.A. . . . McAll Mission . . . Medical Auxiliary . . . Medical Society . . . Mental Health Association . . . Mental Hygiene Commission . . . Michigan Librarian Association . . . Millinery . . . Music clubs . . . Music Teachers' Association.

N.A.A.C.P. . . . N.E.A. . . . N.S.A. . . . National Association of Cosmetologists . . . National Cherry Festival . . . National Dental Association . . . National Executive Housekeepers' Association . . . National Federation of Press Women . . . National Foundation for Infantile Paralysis (city) . . . National League of Pen Women . . . National Music Education Association . . . National Secretaries' Association . . . National Teachers' Association . . . Navy Mothers' Club . . . Needlework . . . News reporter . . . Nursing Association (state and district) . . . Nursing aids.

O.E.A. . . . O.E.S.

P.E.O. . . . P.T.A., local and national . . . Painting . . . Photography . . . Physical Education Association, national and state . . . Physical therapists . . . Piano . . . Pipe Organ . . . Pilot Club, International . . . Planned parenthood . . . Play directors . . . Playground supervision (for underprivileged children) . . . Poetry . . . Political clubs . . . Politics . . . Public library . . . Public speaking . . . Public Welfare Association.

Quota Club—National Educational Society of . . . Quota International.

R.N.A. . . . Railroad Telegraphic Club . . . Reading . . . Rebecca Lodge . . . Red Cross Workers . . . Rehabilitation League, state and national . . . Republican Committee Women . . . Reserve Wave Corps . . . Roller Skate Club . . . Roque Auxiliary . . . Rotary Arms.

School lunch, volunteers . . . Sewing . . . Singing . . . Sketching . . . Shut-ins, ministering to . . . Sociological Association . . . Soroptamist Club . . . Sororities . . . Spanish War Auxiliary . . . Sports . . . Stamp collecting . . . State Medical Auxiliary . . . State Social Workers Association . . . State Teachers Associations . . . Steel Workers' Union . . . Story Tellers' Association . . . Symphony orchestra.

Tailoring . . . Teaching . . . Teachers' Association . . . Teachers' Credit Union . . . Teachers' Federation, local and state . . . Telephone Pioneers of America . . . Toastmistress' Club . . . Travel . . . Travelers' Aid Society . . . Tuberculosis Association . . . Tung Growers Council of America (president).

U.F.W. Auxiliary . . . United World Federation . . . University Honoraries . . . University Women's Club.

Veterans' Auxiliary.

W.C.T.U. . . . W.T.A. . . . Water color . . . White Cross Guild . . . Woman's Chamber of Commerce . . . Woman's Community, Social Service . . . Woman's Cooperative Guild . . . Womans' Insurance Association . . . Woman's International League for Peace and Freedom . . . Womans' Medical Auxiliary . . . Women of the Moose . . . Women's Relief Corps . . . Work with immigrants . . . Working for the church . . . Winters' Guild . . . Writing.

YWCA . . . Young Peoples' Civic Concerts . . . Youth work.

Always the church stands ready to receive into its fellowship any person who will come—or does it? Jesus said, "Go ye therefore into the highways." John Wesley said his parish was the world.

The Wesleyan Service Guild holds as its mission, first the securing of Methodist gainfully employed women, and second, those gainfully employed women who have *no contacts with any church.*

"The Guild has a mission: to help build a world of brotherhood by bringing into the Guild fellowship many more gainfully employed women and by helping all Guild members to carry into their everyday living the attitudes and teachings of Jesus."

ORGANIZATION AND PROMOTION

MRS. ELOISE A. WOOLEVER,

Executive Secretary, Woman's Section, Division of Education and Cultivation

Together We Lift

THE end of the third year of this quadrennium is not many weeks away. The financial increase we set as our aim is by now familiar—33⅓ per cent increase within the first two years; 15 per cent increase over that, by the close of this current year, May 31, 1951.

It was a high aim; but every cent of it is needed to meet even the minimum needs of our work and workers. And moved by this incentive, many have "already attained."

Suppose, however, that your society has not reached this goal: what then?

You should have received by now, via your conference president, treasurer, or secretary of Promotion, a letter from your division treasurer and your executive secretary of the section of Education and Cultivation. If you have not had such a letter, better make inquiry as to its whereabouts! This letter was sent, not with an intention of putting on extra pressure, but to share the realization of what it will mean in the work around the world if we reach our anticipated goal. That new roof—that addition to an overcrowded building—that helper to relieve an overworked staff—that *yes* instead of *no* to an eager student-applicant. These and hundreds more needs depend for fulfillment on our lifting powers.

Your society may have its own plan, as it studies its own record. By all means follow it, if it is the one that will most effectively share the challenge with your women. The general suggestion in the letter sent out is for more or less specific additional amounts, according to the number of members in the society. We have been talking this year about each encouraging another. Here may be a chance for a little quiet "encouraging" by those women who can give something more to help lift the total.

New plans for next year—the closing year of the quadrennium—are given in the "Advance Clipper" in this issue. We shall all be eager to start on these: but we cannot do so with full satisfaction till we have completed our three-year job. "So the carpenter encouraged the goldsmith. . . ." Together, we lift.

The Woman's Society in Hawaii

THE Woman's Society of Christian Service in Hawaii has made a 300 per cent gain in the number of societies—from five to fifteen organized groups—in the two years following its organization in 1947. In August of 1950 Mrs. John G. Law, a Board member, visited Hawaii. Although this was a personal travel trip, Mrs. Law contributed her services along the way on behalf of the Woman's Society of Christian Service, and among other activities organized a Woman's Society of Christian Service at Honokaa. This is cause for rejoicing not only for the forming of a new society, but for the number of years of service ahead for women as young as these!

The Honokaa Methodist Church serves not only the Filipino people, but also Caucasians and Japanese, without discrimination. It is in the midst of sugar plantation territory and the church members live scattered and far from the church. The pastor used his "sampan" (his car) to bring the women in for this organization meeting.

Life in Hawaii is not a carefree paradise as the travel ads would have us suppose—realities there as everywhere challenge the Christian church. True, most of the native Hawaiians were converted to Christianity during the last century, but thousands of other non-Christian orientals have entered the country since: and it is estimated that today less than 10 per cent of the people are vitally related to any Christian organization. Many members of the Woman's Society come from homes where parents were Buddhists. Christian leadership for children and youth is a pressing need.

War conditions in Asia are of the gravest concern to the women of Hawaii, as so many have sons or husbands at the front. The conference president of the Hawaii Mission Woman's Society writes in view of this, "We feel that they need the Woman's Society of Christian Service more than ever." Three societies in Hawaii have been "Encourager Societies," each visiting another society in the Chain Visitation plan.

Woman's Society of Christian Service, Honokaa, Hawaii. President, Mrs. Phoebe Curry, front row, right

ADVANCE 1948 1952 GIVING RECRUITING EDUCATION MEMBERSHIP WOMAN'S DIVISION OF CHRISTIAN SERVICE THE METHODIST CHURCH

ADVANCE CLIPPER

ISSUE 15 MARCH, 1951

WANTED: 700 MORE FULL-TIME WORKERS

DO YOU KNOW A YOUNG WOMAN—
WHO is a college graduate—
WHOSE WORK is along one of the following lines—
Public health—nursing—teaching—social service—religious education—home economics—music—arts and crafts—
WHO HAS A CHRISTIAN EXPERIENCE TO SHARE?
HAVE YOU PRAYED for her guidance in making a decision about her lifework?
HAVE YOU TALKED with her about this?

In recent years, young men and women, just out of college in many cases, have been sent to certain fields for a period of three years. In the United States, the term is only two years. For this sort of service under the Woman's Division, there is need *at once* for

50 U.S.-2's (Home Missions)
50 A-3's (Africa)
25 I-3's (India—to replace those coming home after three years' service)

Applicants for foreign service must be between the ages of twenty-one and twenty-eight years, graduates of accredited colleges, and active members of the church. They must be people of genuine Christian experience, be in good health, and have a record in scholarship and practical achievement above average. They must be unmarried and agree to remain so during the period of service.

These short-term workers can be included *in the 700 regular missionaries and deaconesses* who must be found this coming year to meet the quadrennial goal of 1,000. The full-time workers are, of course, the greatest need.

For further particulars, consult Miss Kathryne Bieri and Miss Alice Murdock, Department of Missionary Personnel, Board of Missions and Church Extension, The Methodist Church, 150 Fifth Avenue, New York 11, N. Y.

100 PERCENTERS

The following Woman's Societies of Christian Service report every woman member of the church a member of the society.

Listing is by Conferences:

***Genesee: Hornell District*—Canaseraga, New York.**
***Pittsburgh: McKeesport District*—Redstone, Pennsylvania.**
***Dakota: Southern District*—Garretson, Colman, Rowena, South Dakota.**

The following districts are newly reported as 100 per cent organized. This means there is a Woman's Society of Christian Service, or a member or members, or a Wesleyan Service Guild, in every church.

***South Carolina* (S.E.): Orangeburg District.**
***Dakota:* Southern District.**
***North Iowa:* Davenport District.**
***Wisconsin:* Milwaukee District.**
***North Texas:* Dallas District.**

THE ADVANCE . .

A PROGRESSIVE VISITATION: CALLING—EVERY METHODIST WOMAN

EVERY METHODIST WOMAN taking part in the Visitation.

EVERY METHODIST WOMAN enjoying the fellowship of the Woman's Society of Christian Service or the Wesleyan Service Guild.

EVERY METHODIST WOMAN challenged by new opportunities for Advance.

EVERY METHODIST WOMAN helping to build a World Christian Community—beginning with the local church.

The HOW of the Visitation

(To Be Adapted for Wesleyan Service Guilds)

The president and the secretary of Promotion of the Woman's Society of Christian Service and the Committee on Membership should—

1. Talk with the pastor and secure his cooperation.
2. Prepare "Links," each consisting of five to seven persons, as follows:
   a. Secure a list of all women members of the church, with addresses (this list to include both members and nonmembers of the Woman's Society).
   b. Divide these into groups of not more than five to seven women in each group (a "Link"). Plan these groups on a geographical basis.
   c. Secure a keywoman in each group, who is a member of the Woman's Society. She shall be the last one called upon in the Visitation, and she is the hostess.
   The procedure in the Visitation will be that the first woman will call for the second, both together call for the third, etc., and all call on the last—the hostess.[1]
   The entire schedule should be made available in advance of the day, or days, appointed for the Visitation.
3. Have a briefing luncheon for hostesses, when plans will be explained, duties of hostesses defined and an inspirational talk by the pastor, local, district, or conference officer shall be given.
   If possible, secure time on a local radio station for an inspirational talk, when all "Links" could tune in from hostesses' homes.
4. Arrange for a "Results" meeting, either the regular monthly meeting or a special date, when all "Links" will come together at the church, with hostesses prepared to take leadership part (details to be worked out).
   The signing of the Membership Record Book* by new members should be part of the program.
5. Report to district secretary of Promotion when the society has had 100 per cent Visitation (every Methodist woman visited), giving the result in enlistment of new members.

Duties of Hostesses [1]

1. Make the members of the "Link" feel at home.
2. Present briefly and attractively the purpose of the Advance Program in a way that will interest both members and nonmembers. If radio talk has been arranged, tune in.
3. Distribute Progressive Visitation Cards* (free for postage) to be signed:

PROGRESSIVE VISITATION

I am not now a member of the Woman's Society of Christian Service, but I am interested ☐

I am not now a member of the Woman's Society of Christian Service, but I will join. ☐

I am already a member, and will increase my efforts as much as possible. ☐

Date _____ Signature _____

Woman's Division of Christian Service, Board of Missions and Church Extension, The Methodist Church. Literature Headquarters: 420 Plum Street, Cincinnati 2, Ohio. Free. Postage for quantity orders. 25 copies, 5 cents; 50 copies, 15 cents; 100 copies, 25 cents.

4. Serve simple refreshments.

[1] NOTE: The foregoing plans may, of course, be adapted to meet local situations as necessary.

. . . MY CONCERN

ATLAS PLAN, 1951-1952

ATLAS—just in case our memories need refreshing—was the legendary figure in Greek mythology who was supposed to be holding up the world. Various statues and paintings picture him carrying the world on his shoulders and holding it in position with his strong hands.

WOULDN'T YOU LIKE TO BE AN ATLAS,

and carry the entire work of the Woman's Division of Christian Service on *your* shoulders?

The FINANCIAL GOAL for the year June 1, 1951—May 31, 1952, is $8,000,000.

This is the total pledge on appropriations and includes the 33⅓ per cent advance asked for the first two years of the quadrennium, the 15 per cent advance in the third year, and the 15 per cent advance in this final year.

This sum provides salaries for 2,118 missionaries and deaconesses, maintenance for 223 schools, maintenance for 38 hospitals, maintenance for 972 other projects.

It covers the work of the Woman's Division in 26 countries in Asia, South America, Africa, Europe, and North America.

Can you INDIVIDUALLY support this huge undertaking? Yes, you can.

LOOK AT THIS!

This total budget of $8,000,000 breaks down to approximately these figures:

25 CENTS PER SECOND
$15 PER MINUTE
$900 PER HOUR
$21,600 PER DAY

For how many seconds or minutes would you like to carry on *your* shoulders the entire work of the Woman's Division?

How long a time would your Society or Guild like to assume?

YOU might like to consider as yours—the first second of waking in the morning, on a certain day or days; or

the noon-time hour; or some time on your birthday; or time on a day associated with someone whom you hold in loving memory.

YOUR CIRCLE OR UNIT might like to choose the opening seconds or minutes of a monthly meeting, when in silent prayer you would think of this vast enterprise as dependent not only on your gifts but on your prayers.

YOUR SOCIETY OR GUILD might wish to follow a similar plan for its meeting.

DISTRICTS and *CONFERENCES* may wish to follow some such procedure at their meetings.

PROCEDURE: At the regular Pledge Service, have this ATLAS PLAN clearly presented. Individual Pledge Envelopes* (free for postage) will be available for distribution. These are to be taken home, used if desired for collecting the amount pledged, and emptied monthly or quarterly into the local treasury. You may find you can put in the envelope more than you have pledged!

Visualize it! Have a world map before you—"We must draw larger maps." Think of the extent of the work! The little children, the youth, the women, with whom you have the privilege of sharing!

Your thoughts and prayers can encompass the globe and you can lift these friends of other lands—and our own—Godward, during these seconds or minutes that you think of as your special responsibility and joy.

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* Secure from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; or Distributing Offices.

BRIEFS AND BRIEFINGS

DIRECTED ESPECIALLY TO NEW ORGANIZATIONS AND NEW MEMBERS

A wonderful thought
In the dawn was given. . . .

And the thought
Was this:
That a secret plan
Is hid in my hand;
That my hand is big,
Big,
Because of the plan.

That God
Who dwells in my hand,
Knows this secret plan
Of the things he will do for the world
Using my hand!

—From *Songs of the Slums*,* by Toyohiko Kagawa.

* Copyright, 1935, by Whitmore and Smith. By permission of Abingdon-Cokesbury Press.

"USING MY HAND"

The average Methodist woman follows the injunction of "The Preacher" of old,—"Whatsoever thy hand findeth to do, do it with thy might" (Ecclesiastes 9:10).

Stop a minute and think what a picture of Methodist women's hands around the world at this minute as you read would be. . . . Without these hands, the church, the school, the home, would be hard-pressed to function.

Now take another minute and look at your own hand. . . .

Think of its many capabilities. . . .

What is God's plan for the world in which he wants it to be used?

AN A-B-C-Dary OF ADVANCE

Section B

Continued from the February "Briefs and Briefings"

4. Where will this Advance be felt?

Answer. All over the United States and in the twenty-six countries around the world where the Woman's Division has work.

5. Is the Advance program separate from the regular work of the Woman's Society?

Answer. No. It is the regular work of the Woman's Society, extended and intensified.

6. Why is it necessary?

Answer. Because the work on the field, at home and overseas, must be reinforced by new young workers and more adequate support.

"THE WORK OF OUR HANDS—ESTABLISH THOU IT"

"Out of this ruin will rise a better hospital."

Those prophetic and courageous words of Mrs. McDowell, as she and Bishop McDowell stood looking at the wreckage of the first structure of the Mary Johnston Hospital in Manila, have come true twice over. This hospital has literally come through a baptism of fire—not once, but twice. The splendid new three-story concrete building with its 150 beds, its Nursing School, and its fine modern equipment, was opened in the summer of 1950. A story lies behind it; and it is largely the story of one woman's faith and work.

LOG CABINS MAKE GOOD BIRTHPLACES

Rebecca Parrish, through whose heroic lifework the Mary Johnston Hospital was made possible, was born in a log cabin on an Indiana farm. The oldest of a large family, early left orphaned, Rebecca, though little more than a child herself, raised and educated her brothers and sisters and made her own way from the little red schoolhouse through medical college. Her impaired health, due to these hardships, detained her for several years from the medical service in the Orient to which she had dedicated her life; but in 1906, with experience gained as intern in Indiana and Illinois hospitals, she sailed for Manila.

THE URGENCY OF SAVING LIVES

Dr. Parrish started her hospital in the midst of a crowded slum district—truly a "life-saving station." Two rooms, a few drugs, a desk, chair, enamel bowl and pitcher, her own two hands, and an indomitable spirit. Such was her beginning. Within five years a new building had been provided by an American donor; and—had burned to the ground.

TO HELP REBUILD

Before the fire was out, a poor Filipino pastor came to Dr. Parrish. "Here is P5.00, to help rebuild our hospital." P5.00 to start a P19,000 structure—but that faith was like the grain of mustard seed. And when again in 1945 fire demolished the *second* structure, that faith still could not be daunted.

With the opening of the new—present—building, a citation of award* for merit signed by the President of the Philippines was made to Rebecca Parrish—"sincere and determined American missionary doctor, who came across the sea bringing Christian love, healing, enlightenment, and a better way of life."

We tell the story here especially because this "new and better" Mary Johnston Hospital is a joint enterprise in which the Woman's Division shares. Its maintenance is a project of the Advance Program. "The work of our hands, establish Thou it" through the Advance giving of every one of us.

* See THE METHODIST WOMAN, January issue, page 16.

Information and Action

DEAR FRIENDS:

As these pages are written, fear of a new global war has gripped the hearts of mankind. The headlines from newspapers and the radio strike terror to men's souls. Millions of families face new and grave problems in home and community. As faith in the realization of the permanency of a good life grows thin, hysteria takes root and breeds distrust and fear in men's hearts.

Christians through the centuries have never been confronted by such world-wide challenges and responsibilities. The speed with which we move in bringing the spirit of the Christian gospel to bear upon men's behavior can well be the bridge across another period which might easily become the Second Era of The Dark Ages. Our faith within us must become *also our faith in Action* as individuals and through the channels of the church and community.

What are some urgent specific things that your committee may well explore for action?

1. *In time of stress and strain many people seek an "escape from reality."* This issue of THE METHODIST WOMAN contains the fourth in a series of articles on Alcohol education. Why not use them as a basis for discussion in your circle programs? Or use them as "tear sheets" to pin on your church bulletin board? *Commitment Sunday which your church observed on February 4* should have given new perspective and a greater incentive for a follow-up on this important issue.

2. *The plans for the National Conference on Family Life, scheduled for October 10-12, 1951, are well under way.* You may want to help by urging your local church to "cooperate with the district superintendent and district Advance Committee in the selection and sending of the six delegates or three couples from each district." Watch for plans related to Pre-Conference studies!

3. The February issue of THE METHODIST WOMAN has a full page of suggestions about a follow-up of The White House Conference. Your committee may want to study these suggestions, order a copy of the *Findings of The White House Conference* from Literature Headquarters (price 15 cents), and also secure copies of the Woman's Division leaflet on the follow-up of The White House Conference.*

The *Findings of The White House Conference* include a "Pledge to Children" that was adopted by the conference, but in the final publication one very important statement was omitted from the pledge. You will want to insert this sentence in your report when you get your copy:

"We will provide you with all opportunities possible to develop your own faith in God."

4. *Congress is in session!* Your local society or Guild will want to be kept informed about what is happening there. Why not have some "listeners" for the radio and some "readers" of the newspapers. Ask them to work out together a five- or ten-minute dramatic report of some high lights for presentation at the regular meeting of the Woman's Society or Guild. Keep a close check on the activities of your own Congressman and Senator. *(Incidentally do not forget the continued emphasis on The National Citizens' Roll Call of Methodist Women.* Order the leaflet *Where Does Christian Citizenship Start?* [3 cents each; 12 for 25 cents; 100 for $1.75] and the Roll Call stickers free, from Literature Headquarters.)

5. *It is time to plan toward the observance of National Family Week in May.* Why not write Dr. Edward D. Staples, P. O. Box 871, Nashville, Tennessee, for helps in planning this observance? You may also want to write The Joint Department on Family Life of The National Council of Churches, 206 South Michigan Avenue, Chicago 4, Illinois, for program helps.

6. *The United Nations is the world's best hope for peace.* There are some materials available at Literature Headquarters which you will be sure to need as you promote interest in U.N. and plan your programs:

a. *A Christian's Primer of the United Nations,* price 25 cents.

b. *The World in Your Hands,* price 35 cents.

7. Finally let us not forget that the most important job we have to do is to keep our hearts, our minds, and our programs motivated with a faith and optimism based on the knowledge that God's power channeled through men can bring order and justice to a troubled world.

Sincerely,

THELMA STEVENS

DOROTHY WEBER

MARGARET R. BENDER

Secretaries of the Department of Christian Social Relations and Local Church Activities

* "What Could Not This Child Become?" Price, 3 cents each or 12 for 25 cents. Literature Headquarters, 420 Plum St., Cincinnati 2, Ohio, or Distributing Offices.

How Much Does Your Community Know About Genocide?

It has become increasingly clear to Americans during these past few months that any peace which becomes permanent and reliable will be achieved only after great effort and with great patience. Facing that fact, you may want to think what your community can do concretely at this time for that peace. Those who understand the role of U.N. as the only agency in our world which can hope to create a climate for a lasting world peace want very badly to do something which can help it with its task. One of these ways is the rather undramatic way of picking up the loose ends of things that our nation needs to do in order to show the world its complete confidence in the United Nations and its willingness to help in the task of creating the long-term conditions which will make peace possible.

The Genocide Convention is a particularly good example of this long-term work. It will supply a much-needed section of international law because there is not at present any legal bar to the mass killings of people because of their race or nationality or religious beliefs. The crime of extermination of Hitler's nine million genocide victims can only be punished when it occurred in connection with the waging of an aggressive war. More horrible even than that fact is the realization that Hitler embarked on his campaign to exterminate the Jewish people of his country, secure in the knowledge that there was no law to protect these people as he said in August, 1939: "What the weak western European civilization thinks about me does not matter . . . I have sent to the East only my Deaths' Head units with the order to kill without pity or mercy all men, women, and children of the Polish race and language. Only in such a way shall we win the vital space we need. Who still talks today of the extermination of the Armenians?" It is a sad commentary on the short memories of good people that we had indeed forgotten about the Armenians. Yet in 1915 the Turks exterminated 1,200,000 Armenians and the world looked on in helpless horror. Mass extermination of peoples was not new to the world. It had existed since the time of the Pharaohs, but after each surge of horror at it the world had forgotten. There has been no law to punish this crime, and we have cheerfully told ourselves that such a thing could never happen again. However, experience shows that it can and it has and that, unless the Genocide Convention becomes part of the fabric of international agreement to which we all subscribe, it will again.

Now let's take a look at the relation of the community where we live to this whole question. How much do people in our town know about such questions as: What is Genocide? Why do we need a law about it? What action has our Congress taken? and other important questions. Ask the next twenty people you talk to what they think about these questions. Just take them in order as they appear—the butcher, the woman who sits next to you on the bus, as well as members of your Woman's Society. Perhaps you'll be surprised at what you'll find out!

And if they don't know as much about what Genocide and the adoption of a Covenant on Genocide could mean to the future protection of people—perhaps even of people of their own race, or nationality or religious beliefs as you would like to see them know—what do you want to do about it in your community? Would it be a good idea to have some programs on the subject, so that when Congress is considering the issue the people in your community would have come to their own conclusions about what should be done?

Mrs. Clifford A. Bender was elected associate secretary of the Department of Christian Social Relations and Local Church Activities at the Annual Meeting of the Woman's Division. She is a modest person and does not want to publicize all the qualifications which make her a valued staff member. A resident of Leonia, New Jersey, Mrs. Bender is the secretary of Christian Social Relations and Local Church Activities, Northeastern Jurisdiction

A Filmstrip Followed by Discussion. The filmstrip, *International Convention on the Crime of Genocide* is available from Films and Visual Information Division, United Nations, Lake Success, New York, free for organized groups and schools. A showing of this filmstrip will take only twenty minutes. It can be followed by a group discussion. If you are worried about how to get a really vital discussion going, how about trying the "Discussion 66" or "buzz session" technique. For directions see *The World in Your Hands** (35 cents) or send five cents to Anti-Defamation League, 327 South La Salle Street, Chicago, Illinois, for *How to Use Discussion 66*. After you have had one good meeting of this sort

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and our Distributing Offices.

on Genocide, you may find that interest has been awakened and that many organizations in town, including the high school classes in social problems, may be interested in showing the filmstrip.

A Good Panel Discussion Covering Arguments Pro and Con. You might use a conventional panel with three or four people presenting such topics as: Why do we need a Genocide Convention? How will it affect the country? What will be the effect of its adoption or non-adoption by the United States on our standing with other nations? Or you might add interest by presenting your panel as a meeting of the Sub-Committee of the Senate Foreign Relations Committee which is charged with the responsibility for recommending Senate action on Genocide. For background material write for *NCRAC* Legislative Information Memorandum Number 2, February 3, 1950, free upon request from National Community Relations Council, 295 Madison Avenue, New York 17, New York. This contains arguments against adoption offered by certain leaders of the American Bar Association and refutations of them. For further material on these reservations write to C. W. Tillett, Chairman Section on International Law and Comparative Law, American Bar Association, Charlotte, North Carolina. Other useful material is *The Convention on Genocide,* U.N. Publication Sales No. 1949-1-10, Lake Success, 15 cents; *Killing One Man Is Murder, Killing a Million Is Not*—a leaflet, also a *Fact Sheet on Genocide,* single copies of last two free from the American Association for the United Nations, 45 E. 65th Street, New York, N. Y.

A Model Session of the Sixth (or Legal) Committee of the General Assembly. Here its significance to countries including our own can be discussed. Remember that every U.N. member is represented on this committee. You might be able to combine the point of view of a number of countries in one representative or pick out only those countries that would have the greatest interest in this subject. Certain key articles of the Convention can be selected for debate and copies distributed. The different points of view are contained in the summary record of the Sixth Committee and the records of the 178th and 179th plenary meetings of the 1949 General Assembly.

Radio Program — You might work up a program which could either be actually broadcast over your local radio station or alternately used as a part of a program at a town meeting. If the latter is done it may be well to dress the production up with a microphone and station announcements to indicate that it is supposed to be a broadcast in which various citizens give their views on the Genocide Convention. Scripts can be prepared which will explain the points of view. Two possible speeches would be:

An American Woman Citizen of Armenian Origin—When I think of this Genocide Convention which will officially outlaw the murder of whole groups of innocent people, I am suddenly transported backward in history to 1915. My thirty-five safe, happy years in the United States melt away from me and I stand on a road in my native country, Armenia, a road which is literally bloodstained. I know again during the twenty-four hours just passed the Turkish government had rounded up and slaughtered all of the men between fifteen and seventy in fifty of our largest cities. The road on which I stand is choked with refugees, a whole people, moving tragically into exile, and women with babes in arms and pregnant women being driven along under whips like cattle. As I watch I see women so worn out and in such wild despair that they actually abandon their babies by the roadside and keep on walking in sheer automatic response to blows and curses. Many dead lie beside the road and many abandoned children. We hear that ahead on the banks of the Euphrates guards are throwing into the water all the children under fifteen years who have survived that far. The despair that mingles with the stench of death in the air is something that cannot be imagined by those who have not experienced it.

That is what the Genocide Convention means to me. Perhaps I do wrong to speak so of it—perhaps it is too horrible to be mentioned publicly like this—but when ten years ago I read of the things that Hitler did in Germany I walked the floor of my nice apartment wondering whether I did not share his responsibility. Perhaps those of us who have experienced things like this have a responsibility to keep the world reminded of them until something is done to prevent their happening again.

Missionaries rescued me on that black day in 1915 and took care of me in the months that followed until they could make it possible for me to get to America where kind people helped me. Now I have a good life here, but I still cannot forget. Surely a great, free country like America which so much hates violence and injustice will want to help prevent the recurrence of tragedies like that of my country by adopting the Genocide Convention?

An Average American Citizen—I get confused about these things. Somebody asked me the other day what I thought about Genocide and I had to admit I did not even know what it was. Now I understand that it is the intentional destruction of a religious, racial, or ethnic group. Apparently there has never been a law that would make this killing of thousands or millions of people a crime in the same way that the deliberate killing of one person is murder. I think it is time we had a law like that.

Other statements might be made by: a lawyer supporting the ratification, a lawyer opposing it, a D.P. who can remember Nazi concentration camps.

The Choice Is Ours

Two Important Questions Before the 82nd Congress

The people of the United States and the members of Congress are essentially united in their desire to combat the threat of militant world communism.

Every proposal must be examined carefully to be sure that it is a necessary and desirable step toward bringing greater opportunity, freedom, and brotherhood to all people.

There are two measures of special interest to church people which are about to be introduced and considered by Congress.

Indian Food Situation

The tragic food situation in India is a situation about which Americans can do something. What are the facts:

India faces famine because earthquakes, floods, drought, and locusts have cut her grain production by more than six million tons. India has arranged to purchase four million tons from Canada, Australia, Argentina, and the United States. She needs two million tons more which she cannot purchase for she lacks the dollars and other foreign exchange.

On December 16, Madame Pandit, the Indian Ambassador to the United States, formally asked the United States Government for two million tons of food grains. Earlier, on December 11, Prime Minister Nehru had stated: "Obviously India would welcome American aid as long as it had no political strings attached."

The United States possesses present and anticipated grain resources of wheat, corn, sorghum, and rice.

The cost of two million tons of grain would be about $200 million.

There are various possible methods of financing:

a) A United States gift of the grain; this would require an appropriation by Congress.

b) Using ECA (Economic Cooperation Administration), popularly known as Marshall Plan, funds; it is believed that unused funds, such as those no longer required by Britain, might be transferred by a joint Congressional resolution. This would not require any further appropriation.

c) Some kind of long-term loan to India.

d) Some combination of the above.

Legislation on this subject is expected to be introduced shortly. Letters to Representatives and Senators on this subject are of great importance if there is to be any help for the Indian people. The Board of Missions, at the annual meeting on December 13, 1950, recommended "that ways and means be devised by the United States Government to make available quantities of food to the Government of India on mutually agreeable terms."

Universal Military Training and Service

The proposal of the Defense Department calling for a 27-month training and service draft of all physically and mentally fit 18-year-olds, is about to be introduced as an amendment to the Selective Service Act. Specifically, it provides:

Boys would register at 17 years of age and be eligible for induction at 18. As far as possible, students would be permitted to finish their school year.

After a training period of four months, they would serve as regular members of the armed forces for 23 months, making a total of 27 months. They would then be eligible for the Reserves or the National Guard, until they have served for a period of eight years from the date of induction.

A civilian board might select up to 75,000 students a year, who, after their four months of training might be suspended from active service to continue their college training along lines important to the national interest. On conclusion of their training, they would be obligated to complete their 23 months of service in the armed forces unless deferred by the President in order to engage in work which would be of greater service to the national interest.

Even if the crisis abates, the idea is that at least a four- or six-months' training program for all 18-year-olds continue *indefinitely.*

Public protest from parents and others may bring about some modification of this proposal, especially the provision concerning the induction of 18-year-olds.

Write your Representative, Senators, and the chairman of the House and Senate Armed Services Committee: Senator Richard Russell and Representative Carl Vinson.

For more information on this subject, write the Friends Committee on National Legislation, 1000 11th Street, N.W., Washington, D. C., for a copy of their newsletter on UMS—5 cents. You may also be interested in the December 19 and January 2 issues of *Look* magazine, which contain articles by Dr. James Conant of Harvard and Dr. Charles Cole of Amherst College, expressing somewhat different views on this subject.

Voting Record
81st Congress

How Did Your Senators and Congressmen Vote in 1949 and 1950? Sixteen roll calls on key issues in the 81st Congress. 10 cents each, 3 for 25 cents. Order from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

SPRING 1951

WORLD FRIENDSHIP BULLETIN

EDITED BY RUBY VAN HOOSER

Secretary of Children's Work

WORLD UNDERSTANDING AND BROTHERHOOD BEGIN WITH BOYS AND GIRLS

H. Armstrong Roberts

FOR CHILDREN'S WORK

METHODIST CHILDREN WILL STUDY MISSIONARY UNITS DURING THE SPRING QUARTER

THE CHURCH SERVES IN PLACES WORLD-WIDE

In the months of April and May, boys and girls in many Methodist church schools will have their horizons pushed back to world limits and their understanding and interest quickened as they begin to discover some of the far-flung adventures in Christian service in which the church is engaged. Immediately after Easter, juniors will take up the study of some of these acts of loving ministry and will become familiar with the workers that make them possible. This will be done as missionary units are considered in church schools using the Closely Graded Courses.

Integrated with the study will be the materials bearing on the current missionary emphasis for boys and girls, "The Church in Town and Country."

A RURAL WORKER BRINGS JOY TO CHILDREN

Whether in rural areas abroad or at home, people are happy to have a friendly worker live among them, and help in the activities of the church. One of these leaders, Miss Ethelynde Ballance of Columbia, North Carolina, writes thus of her work with children:

"Wesley Chapel is one of the four churches of a rural circuit where the minister does not have the time to do nearly all of the things he would like to do in each church. Therefore, for several years there had been no vacation church school for the children. Then a rural worker came to the circuit to devote one fourth of her time to the small community in which one finds Wesley Chapel.

"Wesley Chapel is a small one-room church, but just across the road there stands what was once a one-room school. It played a big part in this vacation church school which was held last summer.

"The rural worker began early to talk with the people about a vacation church school. In April the group picked a time for the school. The name of every child in the community was written down, and the teachers personally visited each one. Plans were carefully made.

"Then one Monday morning the vacation church school at Wesley Chapel began. Twenty-six boys and girls, literally every boy and girl in the community plus two who were visitors, were enrolled. There were three classes—kindergarten, primary, and intermediate. The rural worker, going from one group to the other throughout the week, in the church, in the schoolhouse, and in the home of one of the teachers—found things happening. She found boys and girls worshiping, planning, learning, and playing together.

"The vacation church school was a community affair. It influenced in some small way every home in the community. It aroused community interest. We hope that Wesley Chapel boys and girls may have a church school each summer."

SHARING LIFE ABUNDANT THROUGH A COMMUNITY CENTER

Among the farmlands of Marion County, in the community of Lampton, the Mississippi Rural Center is reaching out in many different ways to render an increasingly effective ministry to the large Negro population in whose midst it stands. Built two years ago, the results of a long-cherished dream, the center tries to enrich the lives of children, youth, and adults through a program of religious education, recreation, group work, health services, and recreation.

The directors of the center, Mr. and Mrs. Isaac Pittman, help to create the kind of atmosphere that makes people feel welcome and at home when they come to take part in the activities that are offered.

"The school, the church, and the Rural Center," report Mr. and Mrs. Pittman, "have been very busy doing things together for the betterment and education of the community. We sponsored a community fair in the new farm shop of the school. There we exhibited the best farm products, livestock, poultry, fresh vegetables, handicraft, and handmade toys that were available. The best booth went to the school.

"We celebrated United Nations Day with the ringing of bells in school and church, with the reading of the United Nations Charter, and with speakers who explained its meaning. The program was brought to a close with a service that evening in the church.

"The members of one of our clubs have been planning hours of recreation and fun for other communities near by. The station wagon is kept busy, coming and going here and there, extending the services that the center is prepared to render. Our program is so full of good things that we like to share them as we can with the boys and girls, and the men and women in other parts of the country."

CHILDREN WILL HELP IN WORK OF TOWN AND COUNTRY

All over the United States ministers, deaconesses, and other Christian workers are helping take the message of God's love to the millions of people who live in the rural sections and in the small towns of our country. Some are working in remote mountain areas, some in mines and quarries, others among those who till the farms, or who dwell in fishing villages along the coast. The people whom they serve come from many nations, and represent many racial and cultural groups.

Through their study during the spring quarter, Methodist boys and girls will become familiar with some of the work that is being done in Town and Country, and through their prayers and their gifts they will have a part in forwarding it.

MAKING PLANS IN THE LOCAL CHURCH

THE WORLD ONE NEIGHBORHOOD [1]

We thank thee, God, for eyes to see
The beauty of the earth;
For ears to hear the words of love
And happy sounds of mirth;
For minds that find new thoughts to think,
New wonders to explore;
For health and freedom to enjoy
The good thou hast in store.

Help us to remember that to some
The eye and ear and mind
Bring sights and sounds of ugliness,
And only sadness find.
Help us remember that to them
The world has seemed unfair;
That we should strive to bring to them
The beauty all may share.

O may our eyes be open, Lord
To see our neighbors' need;
And may our ears be kept alert
Their cries for help to heed;
Make keen our minds to plan the best
For one another's good,
That all the world may be at last
One friendly neighborhood.

LOOKING AT MISSIONARY EDUCATION DURING THE SPRING QUARTER

Each quarter of the church-school year brings its own special opportunities for boys and girls to think of other members of the world family and to take some part in advancing the work of the church. In April and May juniors will enter upon the study of missionary units in Methodist church schools where the Closely Graded Courses are used. At the same time, in accordance with the plans of the church, leaders should make provision for additional sessions to be held in connection with this study.

The current missionary emphasis will receive attention in both the Sunday church school and in additional sessions. The lesson materials to be used are as follows:

1. *Missionary units in the Closely Graded Courses during April and May:*

For Juniors, Course IV, Part 3—"The Church Cares for Children." Course V, Part 3—"The Church and a Fair Chance for All." Course VI, Part 3—"The Church at Work Around the World."

2. *Missionary units for Additional Sessions during the Spring Quarter:*

*For Juniors: Friends at the Crossroads,** by Carolyn Edna Muller, Price 50 cents.

For Juniors meeting once a week throughout the year, the unit, "In Palestine Today" should be used. It is found in "Plans for Additional Sessions" in *Child Guidance in Christian Living,* May, 1951.

3. *The Group Graded Lessons do not include missionary units during the spring quarter.* The session plans of the units that are studied, however, will offer many occasions for friendliness and service.

[1] From *As Children Worship,* by Jeannette E. Perkins. Copyright, The Pilgrim Press. Used by permission.

CHILDREN AROUND THE WORLD NEED HELP

During April, May, and June, boys and girls in the church school will be bringing their regular offerings for World Service, and, where additional sessions are held, to the Children's Service Fund. It is through the gifts to these offerings that children can best help The Methodist Church meet the needs of others in the United States and in countries overseas. The eight-page folder of pictures entitled *When Children Give, 1950-51* will help each child to understand how his offerings are used in the actual carrying on of some of the work of the church. Fifteen cents per copy; in dozen lots, seven cents each.

Supplies for Work With Children in Town and Country

In addition to their regular offerings, boys and girls may help in the work of the church in Town and Country in these special ways:

Send new, carefully selected picture-story and reading books for children, equipment for play hours, or supplies for use in the church school to the following workers: Mr. and Mrs. Isaac Pittman, Mississippi Rural Center, Box 229, Columbia, Mississippi; Miss Ada Duhigg, Highland Boy Community House, Bingham Canyon, Utah; Miss Myrta Davis, Muhlenberg Methodist Settlement, Route 4, Central City, Kentucky; Miss Marjorie E. Hanton, North Barre Community House, 101 Smith Street, Barre, Vermont; Miss Mary Beth Littlejohn, MacDonell Methodist Center, Box 270, Houma, Louisiana; *or* for the rural workers in your conference.

Send gifts of $3.00 or $5.00 with which to purchase needed supplies or equipment for work with children for the workers listed. These gifts should be sent as *Cash for Supply Work,* by the treasurer of the local Woman's Society through the regular channels of finance.

For Children's Needs in Europe and Asia

Send money for powdered milk, food, clothing, and medicine directly to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, New York. Each gift helps to make a child happy and well.

ADDITIONAL SESSIONS FOR CHILDREN DURING APRIL AND MAY

1. If your church uses the *Closely Graded Courses,* has the Council of Children's Workers planned to have additional sessions for the missionary education of juniors during April and May, following Easter?

2. Have leaders been selected and materials ordered?

RECOMMENDATIONS ON CHILDREN'S WORK APPROVED BY WOMAN'S DIVISION

At the annual meeting of the Woman's Division of Christian Service held at Buck Hill Falls, Pennsylvania, in December, 1950, the following recommendations, among others, of interest and concern to *local* secretaries of children's work were approved. It is hoped that they will be put into action by the Woman's Society in each local church to which the recommendations apply.

LEADERSHIP: In view of the fact that reports indicate that one third of the Woman's Societies of Christian Service do not have a secretary of Children's Work at the present time, and in view of the opportunities for service that face children's workers in this special year,

We Recommend: 1. That a qualified secretary of Children's Work be elected as soon as possible by every Woman's Society.

In order to help secretaries of Children's Work become better equipped for the work before them,

We Recommend: 2. That the secretaries attend an Officers' Training Day conducted by the Woman's Society of Christian Service in the district or in the local church.

LITERATURE: Since it is the consensus of opinion that there are many secretaries of Children's Work in the Woman's Society in the local church who do not have access to the "World Friendship Bulletin" that is published quarterly in THE METHODIST WOMAN,

We Recommend: 3. That, when this service is needed, the president of the Woman's Society of Christian Service in the local church use as a clip-sheet each month a copy of THE METHODIST WOMAN and give to the secretary of Children's Work the sections that pertain to her work.

COOPERATION IN CHILD WELFARE: Because of the urgent necessity of carrying out the recommendations of the White House Conference on the well-being and welfare of children and youth,

We Recommend: 4. That secretaries of Children's Work become familiar at once with the *Findings* of the White House Conference as published in *The Survey* for January, 1951. (Reprints of these *Findings* from *The Survey* may be ordered from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, at 15 cents per copy.)

In line with the plans and program of the Department of Christian Social Relations and Local Church Activities, and in the interest of a unified community approach to child welfare,

We Recommend: 5. That secretaries of Children's Work be alert to suggest that ample time be given to present the *Findings* of the White House Conference at local, district, and conference meetings of the Woman's Society of Christian Service during the winter and spring months, with the purpose of putting the *Findings* into definite action.

We Recommend: 6. That secretaries of Children's Work take part in the follow-up activities of local and state committees on the White House Conference to meet the needs of children and youth.

We Recommend: 7. That as opportunity permits, secretaries work through interdenominational and interfaith church channels to accomplish the same purpose.

CHRISTIAN WORLD-MINDEDNESS.

We Recommend: 8. That secretaries of Children's Work study the organization and work of the United Nations, according to the plans of the Woman's Society, and that they lend their wholehearted support to its program for world peace, unity, and justice.

READING BOOKS—MAPS—PICTURES *

Leaders, including the secretary of Children's Work, will find the use of these resource materials for boys and girls very helpful as they prepare to teach the missionary units that will occur during the spring quarter.

The Three Henrys and Mrs. Hornicle, by Edith J. Agnew. Primary reading book on current emphasis. $1.00.

The Thirsty Village, by Dorothy Blatter. Primary reading book for use with some units on the Bible. $1.00.

The Busy Berrys, by Frances Dunlap Heron. Junior reading book on current emphasis. $1.00.

They Live in Bible Lands, by Grace W. McGavran. Junior reading book. For use with units on the Bible, when appropriate. $1.00.

Maps: Picture Map of the United States, by Janet Smalley. Large illustrated work map. 75 cents.

Outline Map of the United States. 34 x 22½ inches, 25 cents.

Picture Map of Bible Lands Today, by Janet Smalley. Illustrated work map. 75 cents.

Picture Sets in Color. Round the World Series. Set of eight pictures with accompanying stories. $1.00 per set. Babies; Children and Their Pets; Children and Their Homes; Children and Worship.

Story Papers: Pictures and Stories. For primary children, January and May, 1951. 17 cents a quarter. *Trails for Juniors,* January and May, 1951. 22 cents a quarter. Order from The Methodist Publishing House.

Children's Secretaries at Work

During the spring quarter the secretary of Children's Work of the local Woman's Society will want to help in these ways:

1. Prepare for teaching of missionary units in the church school during April and May.
2. Take part in the follow-up plans of the White House Conference on Children and Youth.
3. Make plans with others in the church for the observance in May of National Family Week.

* These materials may be ordered from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, Distributing Offices, or from The Methodist Publishing House serving your territory.

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*

Dear Secretary of Missionary Education:

Keeping the members of your society as fully acquainted as possible with all of the missionary work—home and foreign—which they as members of the Woman's Society of Christian Service support is, I hope, one of your major objectives. Hundreds of persons are seeking to get you the needed information—all who contribute letters, articles, or stories and who create or promote the sale of the literature of the Woman's Division.[1]

In order to know what is available* now, consult the following list:

General

Do You Know? Pamphlet—Concise information about every project of the Department of Work in Home Fields. 15 cents.

Do You Know? Pamphlet—Concise information about most of the projects of the Department of Work in Foreign Fields. 15 cents.

The Golden Cord. Booklet—Over-all description of the work of the Woman's Division. 45 cents.

Lift Thou Thy World. Leaflet—Description of the program of the Woman's Division of Christian Service. Free.

Work in Foreign Fields

Africa and Europe

My Visit to North Africa, by Juanita Brown. Leaflet—Work of the Woman's Division in North Africa. Free.

A Challenge to Faith, by Marvin Keislar and Mary Lawson. Booklet—Story of our work among the Moslems in North Africa and Pakistan. 20 cents.

Nyadiri Babies, by Alice E. Whitney. Book—Collection of stories and pictures of African babies. 75 cents.

The Christian Home in Africa, by Mrs. Emory Ross. Leaflet—Stories of homes made Christian through missions. Free.

Staking a Dream, by Bishop Newell S. Booth. Leaflet—A venture in Elisabethville, Congo Belge, Africa. Free.

China, Malaysia, and Burma

Let's Go to China. Compiled by Mary Culler White. Booklet—Pictorial presentation of the work of the Woman's Division in China. 50 cents.

Christians in China Today, by Louise Robinson. Leaflet—A testimony to the living church in spite of difficult times. Free.

Training Leaders for China, by Kwe Yuin Kiang. Leaflet—Presentation of the need for trained Chinese Christian leaders. Free.

Thy Kingdom Come . . . in Burma. Leaflet—Account of some of the activities of Christians in Burma. Free.

Malaya, by Louise Robinson. Leaflet—Description of the work of The Methodist Church in Malaya. Free.

India and Pakistan

Methodist Women and India, by Kezia Munson. Pictorial booklet. 30 cents.

Pakistan, by Constance Blackstock. Leaflet—Account of some of the activities of Christians in Burma. 10 cents.

Isabella Thoburn, Creator of Ideals, by Florence Hooper. Leaflet—A story of Isabella Thoburn, a pioneer educational missionary to India. 5 cents; 6 for 20 cents.

Clara Swain—The Call and the Answer, by Maude White Hardie. Leaflet—A story of Clara Swain, a pioneer medical missionary to India. 5 cents; 6 for 20 cents.

Japan, Korea, and the Philippines

Christianity Advancing in Japan, by Hamako Hirose. Pictorial pamphlet. 35 cents.

Elizabeth Russell, by Helen Couch. Leaflet—Biographical sketch of a pioneer woman missionary to Japan. 10 cents; 3 for 25 cents.

Mary Johnston Hospital, by Elston Rowland. Leaflet—Story of how a true haven of healing in the Philippines has arisen from the ashes of destruction. Free.

Nannie Gaines, by Margaret Cook. Leaflet—Biographical sketch of a pioneer woman missionary to Japan. 10 cents; 3 for 25 cents.

To Bring the Brighter Day. Pictorial leaflet on program of work of Woman's Division with Korean women and children at time of invasion of North Korean army. Free.

Latin America

A Visit to Mexico, by Elizabeth M. Lee. Pamphlet — Information about the work of the Woman's Division. 15 cents.

Cuban Mosaic, by Frances Gaby. Pamphlet—The president of a local Woman's Society of Christian Service is introduced to the work of the society in Cuba. 20 cents.

Work in Home Fields

Bureau of Educational Institutions

How Fare the First Americans? by Mary Beth Littlejohn. Booklet—A picture of the work of the Woman's Division among Indians. 15 cents.

Lights and Shadows in Puerto Rico, by Verr H. Zeliff. Pamphlet—Description and pictures of the work of the George O. Robinson School and kindergartens. 15 cents.

Schools and Colleges. Pamphlet—A verbal and pictorial description of the institutions of the Educational Bureau of the Woman's Division. 30 cents.

Mather's Different. Leaflet—One hundred years of progress at Browning Home and Mather Academy, Camden, South Carolina. Free.

Methodist Women Along the Mexican Border, by M. Dorothy Woodruff. Pamphlet—Centers of work of the Woman's Division of Christian Service along the border. 20 cents.

Profiles From Paine College (Augusta, Georgia), by Emma Gray. Leaflet—Sketches of six alumni of this college. Free.

Bureau of Town and Country Work

How Fare the First Americans? (See description above.)

Light for Mining Communities, by Jean Vaughn. Pamphlet — Description of seven projects in coal-mining communities. 15 cents.

Mississippi Rural Center, by Mrs. Paul Arrington. Leaflet—Description of the spiritual and physical attributes of a center dedicated to bringing a more abundant life to a vast Negro population. Free.

Carved in Vermont, by Marjorie E. Hanton. Leaflet—North Barre Community House. Free.

Methodist Women Along the Mexican Border. (See description above.)

In Town and Country, by Noreen Dunn Tatum. Booklet—Description of the

[1] Available literature related to the fields may be obtained from the Division of Education and Cultivation, 150 Fifth Avenue, New York 11, N. Y.

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices. For descriptions see current catalogue.

Bureau of Town and Country Work contributing to the building of a Christian community, and a presentation of each project in the bureau. 45 cents.

Bureau of Deaconess Work

The Methodist Deaconess in the United States. Free.

The Methodist Deaconess. Free.

The Deaconess Myth. Questions and answers on the deaconess work. Free.

Bureau of Urban Work

Methodist Women Along the Mexican Border. (See description above.)

Kindergarten Work Along the Border of the Rio Grande, by Mrs. Alfredo Nanez. Leaflet. Free.

Our Cuban Outpost in Florida, by Lottie Green. Leaflet—The Wesley Community House in Key West. Free.

Where Cross the Crowded Ways, by Mary Lou Barnwell. Booklet—Illustrated with thirteen pictures from centers of work, and a directory of ninety-seven projects. 15 cents.

Bethlehem Centers. Pamphlet—A brief description of the way thirteen Bethlehem Centers were started and statements about their present policies and programs. 10 cents.

Bureau of Social Welfare

Christian Service to Older People, by Paul B. Maves. Pamphlet—Methods by which a Woman's Society may serve older people. 15 cents.

Adventure in Alaska, compiled by Dorothy M. Russell. Pictorial pamphlet. 15 cents.

David and Margaret Home for Children, Inc. (LaVerne, California). Booklet. 10 cents.

The Kingdom of God Is of the Childlike, by Alyce L'Heritier. Leaflet—Peek Home, Polo, Illinois. Free.

Mother's Memorial Center, by Helen Cox Exman. Leaflet—Nursery for children in Cincinnati, Ohio. Free.

Bureau of Medical Work

Adventures in Alaska. (See description above.)

Methodist Women Along the Mexican Border. (See description above.)

Brewster Hospital (Jacksonville, Florida). Pamphlet. 5 cents.

Farthest North and Farthest West. Leaflet—The new Maynard-MacDougall Memorial Hospital at Nome, Alaska. Free.

Serving the Least of These, by Barney N. Morgan. Leaflet—The Hospital Internacional in the Dominican Republic. Free.

Friendship Square, by M. Dorothy Woodruff. Leaflet—Houchen Settlement, Newark Hospital and Freeman Clinic (El Paso, Texas). Free.

His Healing Touch. Pictorial pamphlet—Medical institutions. 40 cents.

Cordially yours,

ELIZABETH STINSON

WORSHIP PROGRAM FOR CIRCLES

"With Healing in His Wings"

"I Have Compassion on the Multitude"

By

MRS. ARTHUR J. MOORE

HYMN—"What a Friend We Have in Jesus" (*The Methodist Hymnal,* No. 240).

MEDITATION—"I have compassion on the multitude." Mark 8:2.

Compassion is a strong and beautiful word. It connotes tender sympathy, entering into and sharing all of life's experiences with another, because of love.

An Oriental mob is a repulsive thing: dirty, smelly, lazy, aimless people who follow anyone who excites their curiosity and interest. And Jesus, looking on them, loved them. His disciples saw only an embarrassing situation and they chose the easy way out, saying, "Send them away that they may buy bread for themselves."

A minister's daughter said of her mother, "She saw more with her heart than with her eyes." Jesus saw the hungry multitude with his heart. Note that he says nothing about their worthiness. The church did not get her idea of the "deserving poor" from Jesus. He did not wait for them to ask for food. With gracious courtesy he foresaw their need and took steps to meet it. He used the meager supplies that his disciples could gather. What grace was in his manner, what tenderness in his voice as he blessed the bread and brake it for his disciples to distribute.

The Psalmist said, "Thy gentleness hath made me great." No doubt these despised and helpless people felt a new worth and dignity within themselves as they returned to their humble homes to tell their neighbors and friends of One who loved them.

Our first duty to anyone is to show him love and gentle consideration. A line from Kipling says, "Let all men count with you and none too much." Positive, impartial, and outgoing love for our fellow man is our badge of Christ-likeness and brotherhood.

PRAYER—Our Heavenly Father, we thank Thee for the stimulus and grip of a world to be served. Give us such a clear consciousness of Christ's presence in our hearts that we shall have his compassion and tenderness toward all whom we touch in our daily living. Help us to see our fellow man through the eyes of Christ. For his sake we pray. Amen.

ARTICLES — "A Deaconess at Work," p. 8, and "The Work of Our Hands—Establish Thou It," p. 24 of this issue.

Miss Mary Lou Barnwell and the committee for the first National Convocation of Methodist Deaconesses to be held April 11-13, St. Luke's Church, Kansas City, Missouri

STUDENT WORK

DOROTHY NYLAND, *Secretary*

The Student Religious Challenge of the Campus

If our world is about to turn a corner into a new era, the college campus is on that corner. The era might be one of continued war and destruction, or a new period of security and peace. In any case, the college is at the crossroads. It is the place where leaders are trained, where laboratory experiments are conducted, and where structure is given to the intellectual, social, political, and religious pattern of our culture. This means that what happens *on the campus* is of tremendous significance.

It likewise emphasizes the vast importance of the voluntary student religious groups on and around the campus. These groups, such as Student Religious Councils, Campus Christian Associations, Wesley Foundation Student Councils, and Methodist Student Movement groups are not isolated units apart from the campus experience. They are an integral part of the total living situation. In fact when curriculum is liberally interpreted to mean more than textbooks, professors, and courses and to include the total life situation of the individual involved, it must take into consideration his religious attitudes and ideas. Here is where the campus Christian group is a decisive unit of influence.

These groups that are thoroughly democratic in organization are composed of students and faculty who voluntarily come together to consider the great major problems of human meaning, purpose, and destiny. They are the groups in which students sense the presence of God. They are the groups in which students have the experience of religion, an experience in which the individual comes alive to supreme values and purposes. They are the groups through which, in fellowships, students grow in the knowledge and love of God. They are the groups through which the student discovers a sense of belonging and grows in churchmanship. In fact the student religious groups of the college campus are the units in which the student finds integration, wholeness, and fellowship.

The Methodist Student Movement is an intercollegiate student Christian movement within the framework of The Methodist Church that gathers up into a larger whole, local, state, and regional units. As a movement, it is a functioning part of the United Student Christian Council which is a federation of all the fourteen nationally organized student Christian movements of the United States. The United Student Christian Council is the United States unit of the World's Student Christian Federation. Thus each locally organized student religious council should have the realization that it is a functioning part of a great national and international student Christian movement.

The Importance of the World Christian Community Commission

There are approximately 400 local units of the Methodist Student Movement. They consist of groups in eighty Methodist colleges, 160 Wesley Foundations, and 160 other groups. The student councils of practically all of these groups are organized on the committee or commission basis, and all of them should have a commission or committee on the World Christian Community. It is through these commissions that real "grass roots" work is done in interpreting, articulating, and expressing the world Christian community idea through the commission itself, in the student council, and in the total student group that is affected by their efforts.

Too much emphasis cannot be placed upon the real basic, solid, practical work that the World Christian Community Commission can be doing. When we consider the present world situation with its divisiveness, we can almost say that the one thing most desperately needed is the idea of world community. It is the distinctive function of the Christian and of the Christian group to show that this can best be done on a Christian basis. The place to begin anything on a world basis is at home base. Therefore, the local student Christian group itself should be a miniature "world" Christian community. It should be a fellowship of Christians engaged in group work who demonstrate in the community of their experience that they practice what they preach.

This means that the group should experience locally the meaning of fellowship with all races and peoples. Moving from this basic demonstrable nature of the group, the students should move, through all kinds of projects, to extend their Christian community outward until it is global in its nature and in its effects. In other words world Christian community begins at home and extends everywhere.

The following questions and answers are intended to suggest practical ways and means by which these things may be accomplished:

1. Who is responsible for World Christian Community?

Each local campus group should have a chairman of World Christian Community, preferably a committee to work at it. (Name of chairman should be sent to Student Department, Board of Missions, 150 Fifth Avenue, New York 11, New York.)

2. Who is responsible for the Methodist Student Fellowship Fund?

The World Christian Community chairman working in cooperation with the treasurer.

3. What literature can you get on World Christian Community?

*Christian World Facts**—25 cents. Published each year by the Foreign Missions Conference.

Students Ask About Missions—50 cents. From Student Volunteer Movement.

An annotated book list is available from the Student Department, 150 Fifth Ave., New York 11, New York.

4. Are there films available to show our group?

Yes. Order from your nearest Methodist Publishing House. They are excellent for student groups.[1]

a. *South of the Clouds*—College life in the Near East. Sound. 36 min. Rental, $8.00.

b. *Out of the Dust*—A businessman learns about missions in Cuba. Sound. 45 min. Rental, $10.00.

c. *Kenji Comes Home* — The story of a Japanese soldier returning from war. Sound. 35 min. Rental, $9.00.

d. *Again Pioneers*—A home missions film. Christian youth show interest in migrants. Rental, $10.00.

e. *Crossroads* — Choosing the ministry as a Christian vocation. Sound. 35 min. Rental, $10.00.

5. Should we do anything about the students from overseas on our campus?

Yes! Some of these students are from Christian schools overseas. All have much to share from their background. They may be your best missionaries. By all means, invite them personally to participate in your student group. See leaflet, *Our Students From Other Lands**—free for postage.

6. How can the campus secretary of Student Work of the Woman's Society of Christian Service help us?

She may be able to get a missionary education library established at your Wesley Foundation or Methodist Student Center. This would include the magazines, *motive*, THE METHODIST WOMAN, WORLD OUTLOOK, and missionary education books current for this year, such as *Near East Panorama** by Glora Wysner, *So Sure of Life** by Violet Wood, *In the Direction of Dreams** by Violet Wood, *A Christian's Vocation** by G. Bromley Oxnam.

7. What should we do if we want a missionary speaker?

Write the Student Department, Board of Missions, 150 Fifth Avenue, New York 11, New York.

8. If some of our students are interested in missionary service to whom should they write?

The Secretaries of Missionary Personnel, 150 Fifth Avenue, New York 11, New York.

Miss Kathryn Bieri (girls for foreign field); Miss Alice Murdock (girls for home field); Dr. M. O. Williams (men or couples).

9. Where do we find out what opportunities there are for working in the church?

Methodist Service Projects lists all the opportunities at home and abroad as well as work camps, summer service, etc. Order from Interboard Committee on Church Vocations, Box 871, Nashville, Tennessee.

10. How does the missionary program of the church tie into international relations?

This is a very important study. You will have to decide what in the world you are going to do to help humanity by serving God, or whether you will seek selfishly your own gains. Form a fellowship cell group on your campus for prayer, meditation, and action on this subject. Study *Students Ask About Missions*.

[1] See THE METHODIST WOMAN, November issue, page 33.

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and our Distributing Offices.

PROGRAM SUGGESTIONS

Costumes for Rent

Is your society putting on an Easter play—or dramatizing a program on the Near East—giving a pageant with a United Nations theme? Here's some cheerful news for all you program planners who are wondering where to get costumes.

You can rent authentic and colorful costumes, at moderate cost, from the Costume Bureau of The Methodist Church, 740 Rush Street, Chicago 11, Illinois. Over a period of years the Costume Bureau has assembled more than two thousand garments, accurate as far as possible in detail and pattern. Most of the costumes are appropriate for missionary and biblical plays. Some have been obtained from missionaries in foreign countries; others have been copied from originals in the workroom.

For instance, you can order costumes for shepherds, fishermen, disciples, Roman soldiers, centurions, governors, Wise Men, and kings. There are also a number of national types—costumes from China, Japan, Korea, Latin America, India, and Europe. The selection of historical costumes includes medieval men of the Robin Hood type as well as pilgrim, colonial, pioneer, and American Indian outfits. Plain gowns with girdles or gowns with drapery can be supplied for classical and symbolic types.

If you have an unusual costume problem, the bureau will make every effort to solve it for you by assembling a special costume for your needs. A supply of national flags is available for rental, including a United Nations flag.

For complete information and a price list of costumes, write to the Costume Bureau, The Methodist Church, 740 Rush Street, Chicago 11, Illinois.

YOUTH WORK

HELEN L. JOHNSON, *Secretary*

Youth at Midcentury

The central theme of the Midcentury White House Conference on Children and Youth was "the development of healthy personality in children and youth." This indicates a profound nationwide concern for their well-being.

The youth delegates, numbering about 500, decided their participation in the Midcentury Conference had been a good idea. As one of their representatives said, "We have learned that adults think 53 million of us are important. We have learned how to work and get along with other people." One young man put it this way: "We know it's been worth while because we are in a better position to do a better job in guiding our children in the next generation. And believe me, that generation is going to be important."

American youth are anxious to establish a working partnership with their seniors. In their words: 'It is important that the adult community learn that we young people learn through doing. . . . Only by working together with adults on common concerns can youth acquire the knowledge and skills necessary for their future responsibility. . . . Youth can receive a tremendous amount of training by working and planning with adults. American youth must be kept aware of the responsibilities of the world."

One of the common concerns is youth employment. For many, going from school to work is a step into the unknown. Going from school to a job is an important part of growing up. "Nearly seven and a half million of the almost thirteen million young people, fourteen through nineteen years of age, worked at some time during 1949, either full-time or part-time. Most of these young workers were in paid employment." The great majority of teen-agers, however, are still in school. In wartime the school-and-work pattern occurs quite frequently and causes many to eventually leave school.

One report reveals that only a fourth of those in the higher teenage brackets are still in school, while half have left school and become employed. Some of these are housewives and others are among those seeking employment. To a youth ready to work, the failure to get a job is likely to be a discouraging and frustrating experience. Youth are among the last to be hired and the first to be fired. At best they face difficult problems in their early working years and need help in getting started. In this group are some who are discriminated against because they come from certain racial or religious backgrounds.

Another common concern is the use of leisure time. Many ask, "What shall we do? What can we do that's fun?" Our concern is that the benefits of recreation and the use of leisure time may lead to the "development of healthy personality." Group experiences in this area of life may mean much to enrich the life of each individual and help in developing skills and qualities for working with others. In some of these experiences each boy and girl may discover himself. This reveals the need for a carefully selected wide range of leisure-time activities and also for well chosen sponsorship. It is highly important to think wisely about this phase of daily living.

A group of selected young people served on the Advisory Council on Youth Participation. In a report they state: "Youth accepts responsibility for developing a community where all citizens, regardless of race, creed, or social or economic status, are entitled to share in the benefits, rights, privileges, and obligations of citizenship. . . . The day has passed when we may be concerned with ourselves only. What we want for ourselves we want for all people. We recognize our responsibilities as good citizens. These are the goals we have set for ourselves as young people to achieve in cooperation with adults. Ten years hence, at the 1960 White House Conference on Children and Youth, we expect to review them as adults."

Many were impressed by the "full youth participation" at the conference. The cooperation in making and carrying out plans in the follow-up of this great meeting will be duplicated in many communities. While each group will make plans in line with its total program, we suggest that the Woman's Society of Christian Service and the Methodist Youth Fellowship may in working together accomplish much in helping to enrich the influence of the church in the community.

Attention, the local Committee on Missionary Personnel—*Methodist Service Projects 1951* is now available (free) from the Interboard Committee on Christian Vocations, P. O. Box 871, Nashville 2, Tennessee.

This booklet lists summer projects for youth, such as caravans, work camps, and World Fellowship Peace Teams, and is a complete directory of opportunities in full-time Christian service offered by The Methodist Church through its boards, commissions, and agencies. Order yours *now*.

The Agenda

THANK you for the wholehearted response to this new venture. Letters were received from every section of the country. I appreciate all the nice-to-read comments. Space is limited so I must not be verbose, but I do want to emphasize the *interrelatedness* of our work. It is important that all officers see the total picture and learn to *mesh.*

Financial promotion is a good example of this interrelatedness. The *secretary of Promotion* promotes all the Advance goals which include the financial goal. Therefore, the *secretary of Promotion,* the *Treasurer,* and the *Committee on Finance* should follow through on the letter mentioned in "Together We Lift," page 20, and be ready to make recommendations to the Executive Committee according to the local situation.

A Lenten Offering may help achieve the 15 per cent increase, see picture and caption, page 3. Of course, if this is recommended, the Committee on Program would take charge of the service.

And all the officers and committees mentioned above must study and understand the Atlas Plan, page 23, for all have a responsibility in some way concerning it. Since this plan is to be presented at the Pledge Service in May, the Committee on Program may have to make some adjustments in its arrangements.

Missionary Education and Service: Try to see that the leaflets listed on page 33 have a wide use. Take the listing and a catalogue to every meeting of the Committee on Program. Tell the church-school teachers about the leaflets. Remember your pastor, too, needs material for missionary sermons.

Another example of interrelatedness concerns the Midcentury White House Conference, see reports pages 4, 5, and 37. Mrs. Mabel Garrett Wagner, executive secretary for the Bureau of Urban Work, and Mrs. Salmon C. Myers, member of the Woman's Division from Detroit, Michigan, were the official representatives of the Woman's Division at this Conference. Give these reports to the MYF and the leaders of children and youth.

The secretaries of Christian Social Relations and Local Church Activities, Youth Work, and Children's Work share a common interest in the follow-up plans. See pages 25 and 32.

Student Work: How do college students learn about missions? Miss Dorothy Nyland gives the answer on pages 35-36.

Spiritual Life: Remember the Call to Prayer, February issue, page 3. The mother-daughter conversation, page 3, could be recommended for a prayer group. Have you planned a Day Apart service? See January issue, page 4.

Literature and Publications: Carrying out Mrs. Long's thought of seeds, page 39; go through this magazine and select *seed thoughts.* Cut these out and paste on a small card or type the sentences on a card and use them as luncheon favors. Naturally this should be followed by an appeal for subscriptions. Remember the April issue will contain all the letters formerly printed in the *Officer's Letter File.*

Supply Work: The list of leaflets on page 33 should be grist for your mill, too, as well as the articles pages 12-15 for you need to keep informed on all projects in order to present the appeals.

Status of Women: The article, "A Deaconess at Work," certainly qualifies as reading and program material on the Status of Women.

Wesleyan Service Guild: Make a listing of the vocations and avocations of your Guild members, pages 17-19. Read pages 22, 23. Interrelatedness again.

Study Class

THE Woman's Societies of Christian Service of four churches in Mobile, Alabama, have completed an interesting study of the Near East.

The joint class—Ashland Place, Springhill Avenue, St. Francis Street and Dauphin Way, held its four sessions at the Dauphin Way Church and was led by Mrs. P. P. Pierce.

At the opening of each session, the worship committee gave an inspirational meditation. After the introduction of the textbook, *Near East Panorama,* and an interpretation of its meaningful pictures, a background of the Near East countries was outlined.

The class used a variety of methods to present the study, such as playlets in costume, moving pictures, slides, forums, television broadcasts, true and false tests news items, magazine articles, and board meetings. At one session. a very interesting lecture on "The Political and Economic Situation in the Near East" was given by a guest speaker who had visited that area.

On display were many interesting exhibits from the Near East—linens, pictures, china, leather articles, letters, money, weapons, tapestry, wooden articles, and an olive tree.

At one session, the Mobile Public Library displayed some old and unique editions of the Bible.

The principal subjects discussed in the class were: "Arabic Culture," "Islam," "Religions in the Near East," "Communism in the Near East," and "What Christian Missions Have Accomplished in the Near East."

The action growing out of this study was a freewill offering to be sent to one of our missionaries from Mobile, Miss Ruth Lawrence, who is now in Constantine, Algeria.

A scrapbook has been made showing some of the class work. The attendance at the four sessions was 288.

LITERATURE AND PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager*
420 Plum Street, Cincinnati 2, Ohio

THE METHODIST WOMAN, $1.00 per year. Combination with WORLD OUTLOOK, $2.30

How Does Your Garden Grow?

SURE, 'tis the month of shamrocks and wee elves and fairy folk that Irish folklore brings us these March days, and we would wish each one of you the "top of the morning." March brings promise of spring also; awakening sap in the willow trees is heralded by the fairylike leaves and the yellow cast to the branches. All things will soon be made new in a fresh dress of green.

Verily the time of seed catalogues is at hand! The voice of the gardener is heard in the back yard. Books and magazine catalogues are pouring in, too, just as sure of the blossoming and bearing of their wares as the horticulturists. Books and magazine catalogues may be *seed* listings, too, for books and magazines are surely the seeds out of which grow thoughts and ideas that blossom into action. They bring rich harvest in Christian living, serving, and sharing. Buy them—*book* and *magazine* seeds. Plant them in your church, your Woman's Society, and your Guild. Cultivate them with constant circulation. Watch the sprouting and growing of an improved variety of Christian living and wider understanding. Then rejoice in the harvest that follows.

From Texas a very interesting letter has just been received, proving that as we sow, so we reap. A district secretary of Promotion writes, "I have seen the need of an active secretary of Literature and Publications in our society for several years, but as secretary of Promotion for the district I have had more than I can do; nevertheless, I *asked for* the office of secretary of Literature and Publications in my local church just for a trial. We must have information and inspiration and it's there for us in our two publications. I talk on articles from both magazines every meeting and I always get some new subscriptions, for it is merely that our women do not know what they are missing."

What do you think of planting such as this? I call it truly worth while and, needless to say, this writer's church has a Certificate of Award for a 33⅓ per cent increase in combination subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK.

Mrs. Edwin E. King, of Magnolia, Arkansas, secretary of Literature and Publications, sends this note. "Thank you for the Certificate of Award for a 33⅓ per cent increase in combination subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK.

"I thought you would like to know that every officer in our Woman's Society of Christian Service of Jackson Street is a subscriber to THE METHODIST WOMAN. There are sixty-five members in our society and forty of them are taking THE METHODIST WOMAN."

Hurrah for *Jackson Street,* and a good gardener.

The planting is necessary, but cultivation is imperative if our gardens of information are to really grow. A constant study of the *Catalogue of Publications* will keep you aware of your growing needs. Month by month, the back page of THE METHODIST WOMAN lists new "flowers" to plant in your society.

This springtime I should like to share with you the message of a truly inimitable Christmas card received from a friend: "We would bring you those gifts beyond price of mankind, yet free to all—gifts that outlast time and bridge all space, and remain with you forever. We wish you hearty laughter, pure, joy, a merrie heart, and a clear conscience. We wish you the knowledge and love of God, which thinketh no evil, is not easily provoked, loves wholly, and is humble of love returned. We wish you the holy fragrance of pure living, of lovely flowers, of incense from the altar of the Most High; the remembrance of the quietness of deep woods, of peaceful hills, and mantling snow with sunlight sparkling upon it. We pray that you may be so drawn into the Spirit of Christ, that He may draw you into the deep and lasting tranquility of Spirit that comes only from our Father, the Living God. Together with Him may you see and recognize bright angels and everyday saints, and have living within your own being the Source of all goodness, truth, and beauty of heart and mind and soul."

Growth brings all these attributes. May your garden grow and develop in your life, your society, and your church a new awareness of His little ones as they are presented through the literature of the Woman's Division.

A beautiful new Certificate of Award is being issued and will be given to the society which in the last year of the quadrennium, June, 1951 to 1952, secures a 33⅓ per cent increase in combination subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK.

We have been thinking in terms of Advance, this quadrennium. The many certificates awarded to date have been most gratifying.

Begin now to plan a real *Advance* in your subscriptions to both magazines. Every reader of this page may help her society secure this award. Let us present to the division by June 1, 1952, at least 500,000 subscribers.

FINANCIAL CONFERENCE REPORT FO

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MISSI

Henrietta Gib

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1950-51	Total Pledged 1950-51	Youth	Children	Total on Appropriati 1950-51
Central:							
Atlanta	$ 224.01	$ 63.00	$ 287.01	$ 1,842.00	.....	$ 2.00	$ 289
Central Alabama	.....	.....	.....	950.00	.....	.....	.....
Central West	428.50	31.50	460.00	920.00	$ 84.14	5.00	549
Delaware	2,540.98	65.00	2,605.98	5,500.00	68.00	5.00	2,678
East Tennessee	143.00	43.00	186.00	1,500.00	.....	.....	186
Florida	94.00	.....	94.00	350.00	.....	.....	94
Lexington	3,468.00	.....	3,468.00	4,500.00	.....	.....	3,468
Louisiana	383.10	83.00	466.10	2,783.00	5.00	.....	471
Mississippi	501.10	166.00	667.10	2,258.00	4.35	.....	671
North Carolina	760.00	30.00	790.00	1,600.00	.....	5.00	795
Savannah	150.60	.....	150.60	575.00	.....	.....	150
South Carolina	1,600.00	.....	1,600.00	3,038.00	11.00	.....	1,611
South Florida	200.00	.....	200.00	400.00	.....	.....	200
Southwest	30.00	4.00	34.00	600.00	4.00	3.00	41
Tennessee	364.51	35.25	399.76	1,380.00	48.45	10.88	459
Texas	1,300.00	62.00	1,362.00	2,400.00	113.24	7.25	1,482
Upper Mississippi	130.75	.....	130.75	600.00	.....	.....	130
Washington	1,235.05	166.34	1,401.39	5,050.00	163.82	16.00	1,581
West Texas	.....	.....	.....	1,300.00	.....	.....	.....
Total	13,553.60	749.09	14,302.69	37,546.00	502.00	54.13	14,858
North Central:							
Dakota	7,556.11	189.65	7,745.76	26,000.00	790.00	31.86	8,567
Detroit	33,818.80	1,062.94	34,881.74	112,000.00	1,836.66	136.02	36,854
Illinois	54,951.56	1,933.99	56,885.55	160,000.00	1,013.07	360.27	58,258
Indiana	38,038.55	2,543.15	40,581.70	90,000.00	2,087.00	709.78	43,378
Iowa-Des Moines	30,382.98	726.85	31,109.83	86,600.00	3,350.68	237.77	34,698
Michigan	20,994.57	1,080.10	22,074.67	84,000.00	1,383.91	239.50	23,698
Minnesota	23,107.18	932.59	24,039.77	81,500.00	912.52	195.40	25,147
North Dakota	4,886.68	120.00	5,006.68	26,331.00	152.50	83.99	5,243
North Indiana	34,916.13	1,625.67	36,541.80	128,800.00	2,787.12	637.24	39,966
North-East Ohio	65,896.93	2,071.29	67,968.22	188,121.00	3,148.40	641.73	71,758
Northwest Indiana	16,911.80	541.35	17,453.15	58,150.00	1,147.13	180.39	18,780
North Iowa	33,572.82	701.73	34,274 55	128,800.00	3,907.05	179.55	38,361
Ohio	70,284.03	1,867.15	72,151.18	205,000.00	5,171.00	719.00	78,041
Rock River	43,742.85	1,862.51	45,605.36	138,558.00	2,070.00	297.58	47,972
Southern Illinois	17,754.68	2,422.13	20,176.81	39,000.00	1,087.48	285.15	21,549
West Wisconsin	7,928.90	488.39	8,417.29	25,000.00	460.45	39.80	8,917
Wisconsin	12,232.27	695.50	12,927.77	42,050.00	690.50	63.52	13,681
Total	516,976.84	20,864.99	537,841.83	1,619,910.00	31,995.47	5,038.55	574,875
Northeastern:							
Baltimore	41,697.53	685.55	42,383.08	100,000.00	1,557.01	90.13	44,030
Central New York	15,977.98	212.00	16,189.98	50,000.00	793.00	26.70	17,009
Central Pennsylvania	16,413.57	117.00	16,530.57	54,000.00	526.77	40.03	17,097
Erie	21,139.28	165.00	21,304.28	65,000.00	1,230.55	224.59	22,759
Genesee	15,361.66	373.72	15,735.38	55,000.00	232.18	20.51	15,988
Maine	2,915.44	.....	2,915.44	8,800.00	33.75	23.40	2,972
Newark	25,950.33	841.16	26,791.49	68,400.00	753.58	133.25	27,678
New England	11,717.92	277.00	11,994.92	34,000.00	508.86	67.53	12,571
New England Southern	4,881.52	50.00	4,931.52	23,000.00	353.78	.....	5,285
New Hampshire	2,149.86	60 00	2,209.86	6,800.00	97.50	15.41	2,322
New Jersey	17,390.86	338.50	17,729.36	50,414.00	1,304 89	200.84	19,235
New York	11,603.09	1,459.95	13,063.04	34,000.00	322.22	26.78	13,412
New York East	22,620.30	1,050.34	23,670.64	53,785.00	541.21	6.75	24,218
Northern New York	4,429.69	69.32	4,499.01	30,000.00	52.00	35.37	4,586
Peninsula	16,481.49	34.68	16,516.17	34,000.00	1,054.35	116.28	17,686
Philadelphia	28,078.44	2,469.92	30,548.36	70,000.00	699.28	139.19	31,386
Pittsburgh	35,430.13	731.23	36,161.36	90,000.00	449.03	228.05	36,838
Troy	21,669.83	299.70	21,969.53	51,000.00	245.33	13.80	22,228
West Virginia	51,057.23	3,008.91	54,066.14	112,000.00	3,953.28	221.66	58,241
Wyoming	18,401.98	307.40	18,709.38	48,000.00	222.00	36.12	18,967
Puerto Rico Provisional	.....	.....	.....	.....	.....	.....	.....
Total	385,868.13	12,551.38	397,919.51	1,038,199.00	14,930.57	1,666.39	414,516
South Central:							
Central Kansas	33,407.04	1,264.52	34,671.56	136,500.00	2,768.46	484.97	37,924
Central Texas	27,767.57	4,131.48	31,899.05	66,200.00	1,336.00	56.35	33,291
East Oklahoma	16,753.72	1,718.77	18,472.49	53,902.00	815.38	46.74	19,334
Indian Mission	200.00	.....	200.00	800.00	32.95	.....	232
Kansas	20,476.04	1,059.72	21,535.76	84,000.00	661.16	249.08	22,446
Little Rock	24,106.14	2,516.39	26,622.53	57,500.00	975.49	49.60	27,647

RST SIX MONTHS—1950-51

D CHURCH EXTENSION—THE METHODIST CHURCH

easurer

DIVISION OF TOTAL RECEIPTS

General propriations	Conference Work	Total on Appropriations 1950-51	Total on Appropriations 1949-50	Week of Prayer (Including W. S. G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Misc.	Total Receipts
$ 289.01		$ 289.01	$ 418.70	$ 24.47					$ 313.48
			325.04		$ 6.00				6.00
549.14		549.14	431.00	5.00					554.14
1,429.00	$ 1,249.98	2,678.98	2,036.58	38.49	29.00				2,746.47
186.00		186.00	393.60						186.00
94.00		94.00	185.00						94.00
3,468.00		3,468.00	2,505.26						3,468.00
471.10		471.10	462.50	59.57	27.01		$ 5.41		563.09
671.45		671.45	1,018.19	76.27			15.00		762.72
795.00		795.00	788.00	20.00	90.41	$ 10.00	7.00		922.41
150.60		150.60	81.00		8.00				158.60
1,611.00		1,611.00	1,578.50		44.50		10.00		1,665.50
200.00		200.00	177.50	66.00	6.00				272.00
41.00		41.00	123.00						41.00
459.09		459.09	517.50	42.00	47.35				548.44
1,482.49		1,482.49	1,355.51	101.53	36.00		6.00		1,626.02
130.75		130.75	180.47	20.35					151.10
1,581.21		1,581.21	1,606.23	118.95	25.67		13.25		1,739.08
			553.25						
13,608.84	1,249.98	14,858.82	14,736.83	572.63	319.94	10.00	56.66		15,818.05
8,567.62		8,567.62	8,608.89	180.18	834.90		21.00		9,603.70
34,429.46	2,424.96	36,854.42	43,845.26	178.16	2,082.59	915.00	89.20		40,119.37
48,958.89	9,300.00	58,258.89	60,769.62	2,680.33	8,520.50	1,535.88	94.63		71,090.23
41,878.48	1,500.00	43,378.48	41,129.01	914.02	1,838.12	1,515.00	70.25		47,715.87
31,548.28	3,150.00	34,698.28	32,487.25	597.54	4,388.25	279.50		$ 100.00	40,063.57
20,368.08	3,330.00	23,698.08	25,087.19	271.90	3,623.18	6.00			27,599.16
24,576.04	571.65	25,147.69	30,489.29	120.08	4,346.68	600.80			30,215.25
5,243.17		5,243.17	7,931.84	41.85	1,086.01	25.00			6,396.03
36,966.16	3,000.00	39,966.16	39,422.97	180.87	5,132.16	1,003.40	67.17		46,349.76
66,558.39	5,199.96	71,758.35	62,647.01	494.29	5,373.17	712.77	119.39	250.00	78,707.97
18,780.67		18,780.67	12,415.32	73.23	724.99	98.00	47.22		19,724.11
36,261.60	2,099.55	38,361.15	37,906.32	632.53	4,070.53	307.50	109.93	10.00	43,491.64
65,241.20	12,799.98	78,041.18	73,464.74	300.00	5,240.08	6,376.00	170.00		90,127.26
44,697.94	3,275.00	47,972.94	45,527.28	212.49	2,630.90	3,793.06		2,000.00	56,609.39
20,549.44	1,000.00	21,549.44	18,819.19	2,019.32	3,013.45	960.31			27,542.52
8,067.58	849.96	8,917.54	10,744.45	305.47	1,548.75	792.57			11,564.33
13,681.79		13,681.79	12,828.55	146.02	1,193.70	138.00	11.65		15,171.16
526,374.79	48,501.06	574,875.85	564,124.18	9,348.28	55,647.96	19,058.79	800.44	2,360.00	662,091.32
36,230.22	7,800.00	44,030.22	41,886.72	167.80	1,823.98	95.00	68.80		46,185.80
17,009.68		17,009.68	18,701.66	498.54	811.32	292.36			18,611.90
12,930.72	4,166.65	17,097.37	15,489.87	85.15	964.47		50.87		18,197.86
19,259.44	3,499.98	22,759.42	23,405.71	208.32	2,450.45	418.00		33,253.47	59,089.66
15,154.77	833.30	15,988.07	17,457.67	25.00	638.43	663.56	41.57		17,356.63
2,972.59		2,972.59	3,056.22	47.33	60.00	40.00			3,119.92
25,878.32	1,800.00	27,678.32	26,731.31	476.46	922.56	143.00	45.58	120.00	29,385.92
7,071.35	5,499.96	12,571.31	12,495.35		260.90	2,315.16			15,147.37
3,535.30	1,750.00	5,285.30	6,148.37	36.36	211.00		17.00		5,549.66
2,322.77		2,322.77	2,038.45	96.73	77.75			200.00	2,697.25
16,735.13	2,499.96	19,235.09	21,714.46	688.42	619.75	25.00	44.74		20,613.00
13,412.04		13,412.04	10,413.30	31.50	466.02	172.50	27.45		14,109.51
22,068.61	2,149.99	24,218.60	22,669.32	450.43	1,185.98	15.00	40.00		25,910.01
4,586.38		4,586.38	9,596.27	2.75	128.25	80.90	25.00		4,823.28
14,436.84	3,249.96	17,686.80	16,886.17	140.00	904.44	293.75			19,024.99
23,586.83	7,800.00	31,386.83	45,074.28	641.46	1,599.78	1,453.23			35,081.30
27,838.44	9,000.00	36,838.44	43,867.61	1,426.34	1,089.55	200.00		116.60	39,670.93
22,228.66		22,228.66	18,218.15	318.10	386.58	62.00	72.00	45.00	23,112.34
52,541.08	5,700.00	58,241.08	57,937.87	4,698.40	5,657.36	50.00	84.98		68,731.82
16,367.52	2,599.98	18,967.50	20,093.92	342.15	1,351.90	72.75	46.12		20,780.42
356,166.69	58,349.78	414,516.47	433,882.68	10,381.24	21,610.47	6,392.21	564.11	33,735.07	487,199.57
37,162.51	762.48	37,924.99	38,734.00	286.21	3,388.13	351.45	78.39		42,029.17
33,291.40		33,291.40	28,944.96	4,035.61	2,196.11	52.00	31.10		39,606.22
19,334.61		19,334.61	17,201.91	2,686.82	2,002.74			100.00	24,124.17
232.95		232.95	425.00						232.95
19,696.00	2,750.00	22,446.00	22,091.90	69.90	2,369.06	-150.00		50.00	25,084.96
27,197.62	450.00	27,647.62	26,192.31	1,583.48	1,916.92	25.82	30.34		31,204.18

FINANCIAL CONFERENCE REPORT FO

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MISSIO

Henrietta Gibs

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1950-51	Total Pledged 1950-51	Youth	Children	Total on Appropriation 1950-51
South Central (Continued):							
Louisiana	$ 26,986.98	$ 3,345.83	$ 30,332.81	$ 74,655.00	$ 1,353.84	$ 110.79	$ 31,797.4
Missouri	22,414.07	853.02	23,267.09	30,000.00	177.31	189.79	23,634.1
Nebraska	27,494.75	1,102.81	28,597.56	113,150.00	1,198.31	219.31	30,015.1
New Mexico	13,967.88	1,363.76	15,331.64	20,000.00	675.22	45.00	16,051.8
North Arkansas	18,551.15	3,424.00	21,975.15	45,000.00	494.87	45.73	22,515.7
North Texas	32,453.50	2,249.50	34,703.00	73,250.00	500.00	75.00	35,278.0
Northwest Texas	25,408.31	2,741.81	28,150.12	62,000.00	1,499.94	87.97	29,738.0
St. Louis	24,897.85	2,736.24	27,634.09	55,000.00	523.81	141.19	28,299.0
Rio Grande	425.08	.....	425.08	690.00	104.70	2.16	531.9
Southwest Missouri	21,006.94	1,167.20	22,174.14	67,506.00	777.62	112.48	23,064.2
Southwest Texas	29,375.65	3,622.66	32,998.31	50,000.00	778.90	185.85	33,963.0
Texas	43,372.34	4,973.52	48,345.86	101,200.00	557.70	446.78	49,350.3
West Oklahoma	24,646.59	2,268.45	26,915.04	73,000.00	986.83	103.49	28,005.3
Total	433,711.60	40,539.68	474,251.28	1,164,353.00	16,218.49	2,652.28	493,122.0
Southeastern:							
Alabama	25,661.49	2,915.26	28,576.75	65,000.00	434.80	187.21	29,198.7
Cuba Mission	.....	.....	.....	.....	.....	.....	.....
Florida	40,278.73	2,972.52	43,251.25	85,000.00	2,380.86	169.55	45,801.6
Holston	23,374.79	5,658.11	29,032.90	58,000.00	3,269.36	115.52	32,417.7
Kentucky	19,146.22	2,298.29	21,444.51	42,000.00	1,062.45	112.16	22,619.1
Louisville	13,075.30	2,049.70	15,125.00	42,000.00	1,798.74	124.66	17,048.4
Memphis	24,873.30	5,158.52	30,031.82	54,000.00	800.13	98.57	30,930.5
Mississippi	19,386.65	3,009.28	22,395.93	48,300.00	485.58	43.49	22,925.0
North Alabama	32,673.72	4,415.49	37,089.21	68,500.00	2,498.09	88.96	39,676.2
North Carolina	40,035.03	4,237.69	44,272.72	84,000.00	1,867.87	315.22	46,455.8
North Georgia	47,825.01	9,322.81	57,147.82	102,500.00	1,534.93	386.46	59,069.2
North Mississippi	17,225.34	2,206.36	19,431.70	31,000.00	1,580.46	66.73	21,078.8
South Carolina	44,068.53	4,366.73	48,435.26	103,500.00	2,605.91	142.06	51,183.2
South Georgia	35,943.34	4,161.66	40,105.00	75,000.00	1,027.69	144.51	41,277.2
Tennessee	23,639.80	3,750.28	27,390.08	60,000.00	1,029.74	70.85	28,490.6
Virginia	67,038.62	5,233.87	72,272.49	130,000.00	5,656.29	566.87	78,495.6
Western North Carolina	47,680.74	5,779.14	53,459.88	85,000.00	1,644.80	251.20	55,355.8
Total	521,926.61	67,535.71	589,462.32	1,133,800.00	29,677.70	2,884.02	622,024.0
Western:							
Alaska Missions	228.75	.....	228.75	650.00	.....	.....	228.7
California Oriental Mission	.....	.....	.....	200.00	.....	.....	.....
California-Nevada	27,971.84	2,437.47	30,409.31	78,200.00	311.58	196.57	30,917.4
Colorado	11,619.16	828.44	12,447.60	40,544.00	334.32	112.98	12,894.9
Hawaii Mission	512.00	.....	512.00	2,300.00	86.94	.....	598.9
Idaho	4,674.74	90.00	4,764.74	13,000.00	180.70	.....	4,945.4
Japanese Provisional	.....	.....	.....	.....	13.55	.....	13.5
Latin American Provisional	95.00	.....	95.00	155.00	21.62	.....	116.6
Montana	4,590.00	69.00	4,659.00	13,500.00	81.02	19.62	4,759.6
Oregon	13,918.14	663.01	14,581.15	40,200.00	398.60	13.19	14,992.9
Pacific Northwest	17,718.48	543.60	18,262.08	55,000.00	527.08	68.80	18,857.9
Southern California-Arizona	59,700.17	3,341.67	63,041.84	218,000.00	2,433.80	355.03	65,830.6
Wyoming State	2,960.11	172.12	3,132.23	6,589.00	48.02	38.95	3,219.2
Total	143,988.39	8,145.31	152,133.70	468,338.00	4,437.23	805.14	157,376.0
Total from Conferences	2,015,525.17	150,386.16	2,165,911.33	5,462,146.00	97,761.46	13,100.51	2,276,773.3
Other Income for Appropriations:							
Deaconess Pensions	.....	.....	.....	.....	.....	.....	.....
Enrolled Missionary Pension Fund	.....	.....	.....	.....	.....	.....	.....
Missionary and Deaconess Temporary Disability Fund	.....	.....	.....	.....	.....	.....	.....
Interest Income Allocated from Endowments and Restricted Funds	.....	.....	.....	.....	.....	.....	.....
Miscellaneous and Gifts for Appropriations	.....	.....	.....	.....	.....	.....	.....
Student Fund	.....	.....	.....	.....	.....	.....	.....
Youth Work	.....	.....	.....	.....	.....	.....	.....
Grand Total	$2,015,525.17	$150,386.16	$2,165,911.33	$5,462,146.00	$97,761.46	$13,100.51	$2,276,773.3

RST SIX MONTHS—1950-51

D CHURCH EXTENSION—THE METHODIST CHURCH

easurer

DIVISION OF TOTAL RECEIPTS

General ppropriations	Conference Work	Total on Appropriations 1950-51	Total on Appropriations 1949-50	Week of Prayer (Including W. S. G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Misc.	Total Receipts
$ 31,797.44	.....	$ 31,797.44	$ 30,168.61	$ 1,457.10	$ 4,706.83	$ 345.00	$ 32.46	.....	$ 38,338.83
23,634.19	.....	23,634.19	24,197.66	1,452.50	2,719.92	864.18	28.40	.....	28,699.19
26,415.18	$ 3,600.00	30,015.18	39,025.34	616.14	4,300.45	525.00	78.67	.....	35,535.44
16,051.86	.....	16,051.86	10,134.21	168.10	1,500.17	.....	15.26	.....	17,735.39
21,965.75	550.00	22,515.75	18,599.55	2,926.21	3,059.25	150.00	34.15	.....	28,685.36
35,278.00	.....	35,278.00	28,091.00	.....	3,545.00	15.00	36.00	.....	38,874.00
29,738.03	.....	29,738.03	26,106.10	85.70	5,113.16	75.00	29.37	$ 22.86	35,064.12
28,299.09	.....	28,299.09	28,683.57	1,473.51	3,804.30	10.00	30.64	5.00	33,622.54
531.94	.....	531.94	436.01	.....	238.91	.....	.....	.....	770.85
23,064.24	.....	23,064.24	17,581.19	874.37	2,184.49	125.00	37.08	.....	26,285.18
33,963.06	.....	33,963.06	30,645.65	4,342.45	5,770.18	.....	39.34	.....	44,115.03
49,350.34	.....	49,350.34	43,716.44	5,219.28	5,757.04	.....	51.76	.....	60,378.42
28,005.36	.....	28,005.36	29,386.32	3,901.89	3,575.31	736.75	38.19	.....	36,257.50
485,009.57	8,112.48	493,122.05	460,361.73	31,179.27	58,147.97	3,425.20	591.15	177.86	586,643.50
29,198.76	.....	29,198.76	26,647.92	8,795.35	1,506.07	300.00	31.75	.....	39,831.93
.....	.....	.....	.....	191.49	15.50	77.22	.....	.....	284.21
45,801.66	.....	45,801.66	43,473.81	5,374.41	14,355.10	1,220.00	60.00	.....	66,811.17
30,917.78	1,500.00	32,417.78	31,533.38	6,227.97	3,600.35	7,210.00	61.52	390.00	49,907.62
22,619.12	.....	22,619.12	21,244.42	3,493.37	2,948.13	50.00	27.50	.....	29,138.12
17,048.40	.....	17,048.40	17,038.21	2,214.04	1,134.78	60.00	25.68	.....	20,482.90
30,930.52	.....	30,930.52	29,882.70	6,370.04	3,470.14	448.68	38.40	.....	41,257.78
22,925.00	.....	22,925.00	23,687.68	5,343.09	686.05	130.00	40.00	.....	29,124.14
39,676.26	.....	39,676.26	38,710.56	717.24	3,693.78	2,485.36	48.21	.....	46,620.85
46,455.81	.....	46,455.81	43,229.07	6,231.65	4,337.82	.....	64.03	.....	57,089.31
59,069.21	.....	59,069.21	54,106.42	4,467.56	4,309.51	350.00	70.00	.....	68,266.28
21,078.89	.....	21,078.89	18,549.44	4,065.07	2,690.98	16.85	.....	.....	27,851.79
51,183.23	.....	51,183.23	45,995.74	3,745.74	5,093.22	1,014.71	68.00	.....	61,104.90
41,277.20	.....	41,277.20	37,154.89	5,324.71	3,822.64	3,217.20	47.97	.....	53,689.72
23,690.67	4,800.00	28,490.67	25,004.36	1,117.83	2,377.07	275.52	.....	.....	32,261.09
78,495.65	.....	78,495.65	86,208.49	6,034.06	3,246.78	8,400.80	200.00	.....	96,377.29
55,355.88	.....	55,355.88	51,684.42	6,416.82	9,247.42	.....	.....	.....	71,020.12
615,724.04	6,300.00	622,024.04	594,151.51	76,130.44	66,535.34	25,256.34	783.06	390.00	791,119.22
228.75	.....	228.75	171.26	84.51	.....	55.50	1.00	.....	369.76
.....	.....	.....	.....	13.50	.....	.....	.....	.....	13.50
30,117.46	800.00	30,917.46	23,482.88	1,025.48	1,699.94	236.50	51.63	.....	33,931.01
10,594.92	2,299.98	12,894.90	12,013.84	500.47	909.20	131.00	40.68	20.00	14,496.25
598.94	.....	598.94	540.09	41.25	100.00	50.00	.....	.....	790.19
4,945.44	.....	4,945.44	3,102.71	414.41	546.00	.....	10.00	.....	5,915.85
13.55	.....	13.55	.....	.....	.....	135.00	.....	.....	148.55
116.62	.....	116.62	26.33	.....	.....	.....	.....	.....	116.62
4,009.64	750.00	4,759.64	4,643.49	.....	388.89	25.00	15.30	.....	5,188.83
14,492.94	500.00	14,992.94	11,030.93	845.72	1,296.80	750.00	26.40	.....	17,911.86
18,395.96	462.00	18,857.96	20,186.42	699.01	1,537.01	905.12	41.41	.....	22,040.51
50,930.69	14,899.98	65,830.67	69,939.16	2,848.96	7,729.81	9,262.20	89.00	500.00	86,260.64
3,219.20	.....	3,219.20	2,220.83	136.97	210.00	.....	5.00	.....	3,571.17
137,664.11	19,711.96	157,376.07	147,357.94	6,610.28	14,417.65	11,550.32	280.42	520.00	190,754.74
2,134,548.04	142,225.26	2,276,773.30	2,214,614.87	134,222.14	216,679.33	65,692.86	3,075.84	37,182.93	2,733,626.40
24,731.57	.....	24,731.57	24,695.97	.....	.....	.....	.....	.....	24,731.57
121.25	.....	121.25	296.71	.....	.....	.....	.....	.....	121.25
303.50	.....	303.50	400.00	.....	.....	.....	.....	.....	303.50
8,131.28	.....	8,131.28	8,116.28	.....	.....	.....	.....	.....	8,131.28
2,488.01	.....	2,488.01	2,420.57	.....	.....	.....	.....	.....	2,488.01
1,817.23	.....	1,817.23	1,913.50	.....	.....	.....	.....	.....	1,817.23
26.77	.....	26.77	.....	.....	.....	.....	.....	.....	26.77
37,619.61	.....	37,619.61	37,843.03	.....	.....	.....	.....	.....	.....
$2,172,167.65	$142,225.26	$2,314,392.91	$2,252,457.90	$134,222.14	$216,679.33	$65,692.86	$3,075.84	$37,182.93	$2,771,246.01

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